

THE PACIFIC

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Be True.

THOU must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul would reach:
It needs the overflow of heart
To give the lips full speech.
Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

—Horatius Bonar.

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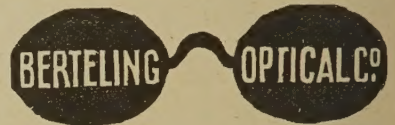
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THE PACIFIC

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Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, October 10, 1901.

Doing the Will.

"Poor sad humanity,
Through all the dust and heat,
Turns back with bleeding feet
By the weary round it came,
Unto the simple thought,
By the great Master taught,
And that remaineth still,
Not he that repeateth the name,
But he that doeth the will."

The Christian disciple is one who is a learner in the school of Christ. All are in some school. Who is your schoolmaster? All are learning something. What are you learning?

"Where art thou?" said God to Adam in Eden. The words ring down the centuries. "Where art thou?" It is a question every man may ask himself. It is a good thing for every soul on the voyage of life to take its bearings occasionally.

At all times and under all circumstances men should strive to do good work. No one can afford to be a shirk. He who does not try to do his best at all times is false to himself, to others and to God.

The careful student of history is never a pessimist. Nor is the man who understands God's word. Christ told his first disciples to pray, "Thy kingdom come, thy will be done on earth as it is in heaven." He compared the kingdom of heaven to leaven, and all in all taught that it was to transform the world. The world is bad enough; but it is not near so bad as it has been. This is the fact of history. What has been accomplished is an earnest of what shall be accomplished. More and more as the centuries have rolled by has Christ been enthroned and crowned, and we are moving on toward a time when upon his head shall rest all crowns.

Prof. James R. Boise, that eminent Greek scholar, was accustomed to say that it was necessary for a poor young man to signalize himself. A young person who learns to do something better than any one else is very sure of securing work, and sometimes he will become distinguished. When Daniel Webster was asked by a young man whether there was room for him in the law, he replied, "Plenty in the upper stories." How many young men are

waiting for something "to turn up." It is far better to turn up something. It is claimed that it is injurious generally to leave a fortune to a young man. A man graduated his son at Harvard College, and gave him fifty thousand dollars, but the son died of delirium tremens in the poor house. Often a soldier will receive a month's pay, and be drunk and in the guard-house before night. Such persons lack moral character. No man can climb a mountain without hard walking. The world has rich rewards for those who work and study, and live a true life.

Cain said: "Am I my brother's keeper?" This question must receive an affirmative answer. We are under obligations to care for our brother, for several reasons: It is the will of God. It is the dictate of love. It is for the best interest of our brother. It is for our best interests. In an important sense the human family is a unit. If anarchy is bred in Europe, anarchists will be very liable to come to this country. If the cholera, as a plague, starts from unsanitary conditions in the Orient, it will be liable to spread until it reaches our shores. A son sows wild oats, and grows up into a reckless life, and goes out into the world under the influence of liquor to murder some one. Are not the parents responsible to some extent? The seeds of Canada thistles will float on the wind for miles, and make a new center of propagation of thistles. Is not the farmer who first let them grow somewhat responsible? If Cain had been molded into a righteous man by his parents, he would not have killed his brother.

A scientist was observed carefully watching a spider spin its web. He took out a microscope from his pocket and examined it. As the spider passed to and fro like a shuttle paying out the web from its body, the naturalist seemed all aglow with interest, carefully watching every movement. Soon the scientist turned and said to his companions: "The whole world does not possess enough knowledge and skill to form one thread of this web. Still this spider spins a whole web in a little while, and then hides himself and watches for the fly. The spider's instinct was given to it by Infinite Wisdom." The writer once called on a very learned professor of mathematics. He found him trying to put a spider's thread into a transit instrument, for the original threads had been accidentally broken. Three parallel threads are put across the eye end of the transit instrument, and then, as the

chronometer ticks off the seconds, the astronomer notes the time the star crosses each thread, and secures the average, which approximates within the fraction of a second of the time the star crosses the meridian. Nothing but a spider's thread, of a particular species of spider, is small enough for this purpose, because the microscope makes an artificial thread look like a rope. The professor said he had great difficulty in putting in the threads, and was compelled to analyze the spider's thread to ascertain the structure, which was very curious. Now, if the Creator has bestowed such care upon a spider, what will he do for man? Christ says: "Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

Belief in Divine Providence.

Bishop Hartzell gave to the English public a few days ago the substance of a conversation which he had with President McKinley in Washington just after the Spanish war. It shows Mr. McKinley's belief in and reliance on Divine Providence. During the conversation the bishop reminded him that amidst the troubles of the war his name had been every day on the lips of many of the people at their morning and evening prayers. And Mr. McKinley replied: "I know it, and I am convinced that I never could have gone through with what I have done without the sustaining power of Divine Providence. I believe firmly in the Divine leading, and I put that faith in my messages and dispatches. Some of the gentlemen around me smile, but one thing is true, no man has ever come to this place who sneers at Providence. These last words he emphasized by bringing his hand down with considerable force upon the table at which they were sitting.

History substantiates the statement. Read the list of American Presidents, and you will not find one without this faith in some degree. No man wholly lacking in such belief ever has ascended to the chief magistracy of this Republic, and none ever will. We say this with knowledge of what has been said and written concerning what have been termed the atheistic tendencies of one or two of the Presidents. It is almost universally admitted now that the religious beliefs of these have been misunderstood.

The Presidents who stand out now as the greatest on the list are those who have in most plain and emphatic ways declared their belief in Providence. As he was bidding farewell to his friends at Springfield in 1861 Abraham Lincoln said: "A duty devolves on me which is greater perhaps than that which has devolved on any other than since the days of Washington. He never would have succeeded except for the aid of Divine Providence, upon which he at all times relied. I feel that I cannot succeed without the same divine aid which sustained him, and on the same Almighty Being I place my reliance for support." And then, standing there on the platform of the car, he asked the prayers of his friends that he might receive the divine assistance.

A year or two later, when the great burdens he was carrying as President in the trying times of the Civil War were wearing his life away, he said: "If it were not for my belief in an over-ruling Providence, it would be difficult for me, in the midst of such complications, to keep my reason on its seat." And at another time he said: "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go." And at yet another time he said: "I should be the most presumptuous blockhead upon this footstool if I, for one day, thought that I could discharge the duties which have come upon me since I came into this place without the aid and enlightenment of One who is wiser and stonger than all others."

Turning back now to Washington we find him saying in his first address as President, in connection with a reference to the victory God had enabled them to win: "Do we imagine that in days of peace we no longer need his assistance? I have lived a long time, and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid?"

In the East room of the White House at Washington, early in 1864, stood the hero of Vicksburg and the rescuer of Chattanooga to receive from the hands of President Lincoln his commission as Commander-in-chief of the armies of the United States! and as he received it he said: "I feel the full weight of the responsibilities now devolving upon me, and I know that if they are met it will be due to those armies and, above all, to the favor of that Providence which leads both nations and men."

In and through these four men—Washington, Lincoln, Grant and McKinley—through these men as leaders more has been accomplished for the good of the world than through any others who have been called to guide the affairs of the nation. Measured by what they have achieved for the American republic and for the world they tower far above all others. Plainly the secret of their success is found in their reliance on God. They believed in him; they looked to him for guidance and for help, and therefore they were able to do and to endure until they had led the nation and the world far forward in their march toward God.

Giving up for Christ is an enriching process. Whatever we say down here in order to please and honor our Master will be laid up to our account yonder. Our God is a faithful trustee; he keeps his books of remembrance. He will reward every one according as his work shall be.—Dr. T. L. Cuyler.

The maelstrom attracts more notice than the quiet fountain, a comet draws more attention than the steady star, but it is better to be the fountain than the maelstrom and star than comet, following out the sphere and orbit of quiet usefulness in which God places us.—Dr. John Hall.

Notes.

A reader of *The Pacific*, whose opinions have high estimate in the editorial office, writes: "Mr. Dickie's talk to those workmen was a capital thing. I do not remember to have seen a better one by anybody, and I thank you for printing it."

When the teamsters' strike in San Francisco was settled, it was settled just as *The Pacific* said in the beginning that it would have to be settled. There was no justification for the strike, and it failed. The men are back at work, with all the rights accorded to the employers which they claimed as theirs.

The musical reception given by Mrs. R. C. Brooks in Pilgrim church, Oakland, last week, to the members of the church and congregation, and other invited guests, was a delightful affair. Not for years, perhaps never, has there been in Pilgrim church anything of a social nature comparable with this. And the singing by Mrs. Brooks was well worthy the hearty encores and hearty commendation accorded it.

The pastor of Plymouth church, Seattle, says in *The Plymouth Herald*: "More of our morning congregations have been attending the evening services lately. If they knew how much the pastor appreciated their presence, they would make an extra effort to come." If a pastor whose church is filled on Sunday evenings feels thus, what about those who face many empty pews? Let those who absent themselves from the evening service without good reason ponder this a little.

Arrangements are being made for the erection of a Congregational church at Phoenix, British Columbia. Rev. D. H. Reid, who is Superintendent of Congregational Home Missionary work in British Columbia, will remain in Phoenix until the building is completed, when a pastor will be called from the East. One business man in Phoenix has pledged \$1,000 for the building, two others \$100 each. The London and Canada missionary societies have acted wisely in appointing a superintendent and in pushing the work of organization in British Columbia.

Our Washington friends, who so greatly enjoyed the sessions of the Pacific Coast Congress held in San Francisco and Oakland last year, are looking forward to another inspiring occasion when the Congress convenes in Seattle next year. California Congregationalists should begin at once to plan to attend. Let that be the vacation time next year for all who can in any way make it so. The people of Washington never plan things on a small scale. We expect to see California outdone, and shall not be backward in advising California to fall in line and help to outdo herself. When a thing is sure to be done it is best to have some part in it—the best possible part.

Many words of commendation have come to us lately of editorials in *The Pacific*, especially concerning that on "Venomous Words," the one on "Come to Help," and those on "Yellow Journalism." Our position on the strike in San Francisco has also been highly commended. It has been observed that *The Pacific* was one of the first papers to take a stand for the right in the matters at issue, speaking boldly for the right of men to work unmolested many weeks before there was any such utterance on the part of the daily papers of the city, and when *The Pacific* had comparatively as much at stake as any of the dailies had. Evidently there is a work for this paper to do here on the Pacific Coast.

Congregational church circles about the bay are to be congratulated in that they are not to lose Mr. Clarence C. Wilson and Miss Myrtle Una Simpson, who were married in the First church of this city week before last, the Rev. Dr. Adams officiating. Mr. Wilson and Miss Simpson had been for some time prominently identified with all the work of the young people in the First church, at the time of their marriage the former being President of the Christian Endeavor Society in that church and the latter Superintendent of Junior C. E. work among the Congregationalists of the city. Mr. and Mrs. Wilson will reside in Berkeley. Mr. Wilson continues in his position as Government inspector of the construction of war vessels on this Coast.

When Mrs. Emma I. Harrison, wife of Superintendent Harrison of the Home Missionary Society work in Northern California, passed into the life beyond, nearly three years ago, five little children, the youngest only a few weeks old, were left motherless. Fortunately, Miss Sadie Isham, a sister of Mrs. Harrison, and one greatly beloved in the home circle, had been a member of the home for some time. Since that day of bereavement in 1898 she has stood in the place of the mother to those little ones. We were not surprised to hear, Thursday evening of last week, that Mr. Harrison and Miss Isham had been quietly married in the home early that evening, the Rev. L. D. Rathbone, a long time friend of the family, officiating. A happier lot of children than those in this home, under the new relations, it would be very difficult to find.

Oberlin College rejoices in the dedication of its new Severance Chemical Laboratory, so called in honor of its donor, Mr. Louis H. Severance of New York. Mr. Severance was present and participated in the exercises. The principal address was by President Ira Remsen of Johns Hopkins University. Mr. Severance also endows a chair of chemistry, the two together representing a gift of \$100,000. Of the \$300,000 to be raised to meet the conditions of Mr. John D. Rockefeller's offer of \$200,000 nearly two-thirds (\$190,000) are almost secured. President Barrows has begun a course of lectures at the Theological Seminary on "Christian and Non-Christian Ideas of God." The subjects of the course of lectures are as follows: I, "The General Recognition of the Divine"; II, "The Divine Personality"; III, "The Unity of God"; IV, "Spiritual Worship"; V, "The Fatherhood of God"; VI, "God in Christ, the Climax of Revelation."

A Testimony.

I would like to bear testimony to the blessing that a meeting of the State Association brings to the entertaining church. The presence of the Christian men and women who came as ministers and delegates was for the three days a distinct advantage to the First church of Oakland. Their presence in the homes of our people, their uniform Christian kindness and courtesy, the inspiring addresses and discussions, and the view it gave our people of the work of our churches in Northern California, all contributed to a result in the highest degree helpful to our own work and influence for Christ in Oakland. The hearty appreciation expressed by our visitors would indicate that they felt under obligations to the people of Oakland, but our people feel that the obligation is our own. We shall labor more earnestly all the year because of the Association meeting. Brother pastors, I commend to you the satisfaction and blessing to be found in entertaining such a gathering of our Christian forces.

Chas. R. Brown.

THE GENERAL ASSOCIATION OF CALIFORNIA.

Forty-fifth Annual Meeting.

The General Association of California met in its forty-fifth annual session in the First Congregational church of Oakland, Tuesday afternoon, Oct. 1st.

The Rev. H. E. Banham of Cloverdale led in the opening devotional services, giving thanks for the blessings of the year just closed and for the promising outlook for the coming year. His message to the representatives of the churches was that they should go forth rejoicingly to their work, confident that God himself was in the work and that his purposes could not fail.

The Rev. L. D. Rathbone of Santa Rosa was elected moderator and Rev. E. W. Stoddard of Martinez assistant; the Rev. Burton H. Palmer of Benicia scribe and the Rev. W. R. Bair of Angel's Camp assistant scribe. The Rev. C. R. Brown, in behalf of the First church of Oakland, gave words of welcome, which were followed by response on the part of the moderator. The nominating committee was named, as follows: Rev. S. C. Patterson of Petaluma, Rev. C. C. Cragin of Rio Vista, Rev. Geo. C. Adams, and Messrs. Wm. Ross of San Jose and Levi Langdon of Stockton. The Rev. Messrs. Lucas, Brooks and Sink, delegates to the fraternal bodies, made report. A business committee, consisting of Revs. R. H. Sink, E. D. Hale and Mr. J. H. Barnard, was named. Rev. W. Frear and Rev. F. N. Greeley were selected as delegates to the National Council at Portland, Maine. Rev. Dr. Adams was chosen as preacher for the next annual meeting, with the Rev. W. H. Scudder as alternate.

Tuesday evening, the half-hour praise service was led by Rev. J. B. Orr, after which came the Associational sermon by Rev. Dr. Cherington. Text: Isa. vi: 1. The preacher said that it should not, in these days, be thought a thing incredible that men should have a vision of God. It is through such visions that there comes a deepened sense of responsibility. The call of God, it was said, is ever a call to higher service. This call is to being right as well as to doing right. It comes as a summons to more gentleness in the home life, to others for more honesty and integrity in business, and to yet others that they should be more outspokenly Christian. This call to come into closer and more blessed relations with God, Dr. Cherington said, had come to not a few people in this land through the death of our beloved President. In his own experience as a pastor he had found that it had aroused careless and thoughtless men to most earnest thinking on religious questions. All were urged to cultivate more spiritual sensitiveness, and to give thorough heed to all those influences which are continually urging us on toward better Christian living. The evening service closed with the administration of the communion, the Revs. W. Windsor and W. C. Day officiating.

The Wednesday morning prayer service was led by Rev. A. E. Johnson. This was followed by Rev. E. J. Singer, in a detailed and encouraging report of the work of the C. S. S. and P. Society. The financial exhibit of the Society, after four years of service, he represented as gratifying, the donations for the present year exceeding \$1,200, as contrasted with \$696 in 1898. In other directions the outlook is hopeful.

Rev. Geo. B. Hatch presented "The Seriousness of the Church's Present Situation," in a paper, which will be found in our columns, of unusual spiritual intensity and power. The trouble with the church today, in his judgment, is that, being divinely commissioned as the

great spiritualizing agency in the world, it has allowed itself to forget that this is its distinctive and exclusive function, and has laid its emphasis upon matters which are either remotely applicable in the spiritual realm, or at best of secondary, rather than of primary concern. So doing, the church has vitiated its authority and seriously weakened its influence. Isolating his theme, quite in the manner of the ancient prophets and of the great apostle to the Gentiles, the speaker used some terms in reference to the place accorded to evolutionary theories and to "practical" issues in the pulpit which might be excepted to, if judged coolly and by the laws of strict logic, but which, if regarded as the utterance of a servant of God stirred to the depths of his soul, and aflame with generous passion, were as little extravagant as many of those prophetic words to which we are often directed as the preacher's model.

Without discussion the Association passed to the next prescribed theme, "The Prayer-meeting." Rev. R. C. Brooks presented this from "The Minister's Standpoint," referring to certain admittedly unsatisfactory conditions; e. g., lack of interest, as shown in the small attendance; a feeling that it has nothing to give one in need of genuine spiritual impulse; and certain faulty methods of conducting it. These points were elaborated and certain remedies suggested.

Mr. Stuart Elliott presented the same topic from "The Layman's Standpoint." He, too, addressed himself to methods for realizing the ideal, some of them of much practical utility.

Wednesday afternoon the Rev. B. M. Palmer read a paper on "Forward Movements in Other Denominations," sketching the Student Volunteer Movement for the evangelization of the world, as well as the movements of recent years among the denominations. It was shown that, as a whole, the church of Christ is making a grand effort to evangelize and Christianize the world. Mr. R. H. Chamberlain of Oakland followed, with an address on "Our Own Forward Movement." This, he said, dated back to the meeting of the National Council three years ago. Up-to-date methods in organization and work were urged as the great need of the hour. Campaigns of education are everywhere needed. A more general co-operation on the part of the men of the church was also urged. Increased interest in missions, it was said, had come to those churches that had assumed the support of individual missionaries. Eighty-nine churches had done this and there had been an increase in their contributions of more than 200 per cent. To do our best in any cause we need something definite on which to concentrate our attention. Need of funds in the prosecution of missionary work was emphasized, and it was said that the question, What shall I do with my money? is equivalent to What shall I do with myself? In the absence of the Rev. W. Frear, in the East, the Rev. Dr. Adams spoke concerning the work of the American Board. Reference was made to the increased interest in missions on the part of the Christian Endeavor Society of the First church of San Francisco, after the adoption of Dr. Atkinson of Harpoot, Turkey, as their own missionary. This means about doubling the contribution of that church for foreign missions, and yet so great was the increased interest thus generated that the work was carried most cheerfully. The annual report of the Rev. W. Frear, as Pacific Coast Secretary of the American Board, was then read by Rev. C. R. Brown. This report showed an increase in contributions on the Coast of nearly \$2,000 over the amount received last year. It was said that the Capen plan had not been vigorously worked, and had accordingly been only a partial success.

Mrs. A. P. Peck spoke concerning the work of the Woman's Board of the Pacific and introduced Mrs. S. M. Farnam, who spoke concerning the work that had come under her immediate inspection during her recent trip abroad. The co-operation on the part of missionaries of all denominations was noted, and it was said that the foreign missionaries had been found to be the most delightful people upon the earth, thoroughly consecrated to the upbuilding of the Master's kingdom. It was said that the women are now among the most effective workers, and that in many a field a work is being done by them that is impossible for men to do. Mrs. Farnam's talk was devoted largely to the conditions prevailing among the Mohammedans, and to the Christian work among them.

The interests of The Pacific were presented by the editor. It was stated that the plan adopted three years ago had been successful for the accomplishment of all that it was expected to accomplish, but that a forward movement was necessary at once if the paper was to be successfully carried on and do the work that it ought to do among the churches for the upbuilding of the Kingdom. It was stated that a campaign of education was needed in order that the paper might be put into more Congregational homes on the Coast; that the older families were passing away, and that those having come into the membership of the churches during the recent months and years were not having impressed upon them the value of the paper to them in their own homes and to all our church interests. Mr. J. L. Barker, one of the directors, urged greater loyalty on the part of the constituency in order that the paper might be placed on enduring foundations, and better enabled to do the work for which it was established. He suggested that the churches of the Association be called upon to pay during the coming year ten cents per member, in order that some one might be put into the field to build up the subscription list. The Revs. J. R. Knodell, Geo. C. Adams, and E. S. Williams spoke concerning the value of the paper, and the need of such effort in the field. It was moved, and the motion was enthusiastically carried, that the churches be asked to contribute for this purpose the amount named, and several delegates at that time and later made themselves responsible for their churches for the payment of the respective sums. All in all, it was a good half-hour for The Pacific.

Wednesday evening, after a half-hour's praise service led by Rev. H. H. Cole, Mrs. F. B. Perkins spoke concerning the work of the Woman's Home Missionary Union. The prayers, and sympathy, and co-operation of all were asked for this branch of our home mission endeavor. Mrs. E. S. Williams read a brief paper recounting a vision, or dream that had come to her concerning the work of this Society, representing it as a running stream freighted with blessing to all portions of California within the bounds of the Association. But the best blessing, it was said, had been to their own hearts and lives. Mrs. H. H. Cole spoke concerning the work in Alaska, especially concerning the work at Douglas. Expressing the gladness in her heart, as well as in that of her husband, Rev. H. H. Cole, in that the Lord had deemed them worthy to work for him in that needy locality.

The subject for the evening relating entirely to Home Missions, the Rev. C. H. Stevens of the Fourth church of San Francisco spoke concerning the "Problem of the City." He said that there was never a time when, in the cities of our lands, the demands were so urgent, and yet never a time when so much was being accomplished. By

reference to his own work in a district in San Francisco, having at least 8,000 non-church goers, he showed what an instrument for the giving of real life the gospel had been found to be. The lines of influence going out from lives thus reached, in such needy districts, were traced and their high value illustrated and emphasized by the statement that a drinking man, converted in one of the benighted districts of an eastern city, was now preaching to four hundred persons every night of the year and doing much in every way for their upbuilding. The Rev. M. W. Burkett of Ferndale spoke concerning the "Problem of the Country." The conditions and needs of such a section of the country as that of Humboldt county were graphically presented, and the large opportunity shown, in that county and similar regions, for the winning of men for Christ. Emphasis was laid upon the fact that strong men are needed in such regions, as well as in the cities, if the efforts put forth are to be successful in the reaching of men.

The Rev. William Rader reported for the California Home Missionary Society, setting forth its aims, its needs, and what had already been accomplished. Mr. Rader's appeal was for more patriotism, more Congregationalism, and more Christianity, not only within our own borders but throughout the State and Nation as well.

The devotional service of Thursday morning was led by Rev. M. J. Luark of Murphy's, after which came the annual business meeting of the California Home Missionary Society.

Papers and discussions of the morning were on the subject of "Church Federation." "The History of the Movement" was sketched by Rev. S. C. Patterson of Petaluma, and "Its Practical Workings" by Rev. J. R. Knodell of Santa Cruz. Together these papers showed in church federation a mighty and blessed instrument for the hastening of the coming of the Kingdom and the enthronement of Christ throughout the world.

After devotional services on Thursday afternoon, led by Rev. W. H. Cooke of Sunol Glen, the "Movement for Better Religious Instruction" was considered. The Rev. C. G. Baldwin of Palo Alto considered the "Need of It," and Rev. H. M. Tenney of San Jose "What is Being Done and Projected." Mr. Baldwin said that this is the great need of the hour. That some things are more important than others, and that emphasis should be laid upon those that are the more important. Let us know the things that are settled and let us have, from great denominational leaders, such charts as will give knowledge and confidence. Mr. Tenney urged the adoption of scientific methods of instruction. As to the teacher, it was said, he should not only know the Bible, but he should know the child as well, and how to reach and influence the child. Thoroughly trained superintendents and teachers would solve many of the problems that have not been solved under the old ways. The teaching function of the minister was emphasized. If, in the smaller churches, opportunities were given for the pastors to develop this teaching function, great good would result. But while it was shown that much could be accomplished by the adoption of such scientific methods as are used along other educational lines, the greatest good, it was shown, always had come and would continue to come from home instruction; that home teaching could not be supplanted without irretrievable loss in many instances.

Mr. F. F. Goodsell, Secretary of the Y. M. C. A. in the State University at Berkeley, spoke concerning the work that is being done by the Association. The State University is by no means a godless institution. Refer-

ence was made to the fine Christian character of the President, as well as to the same in other members of the faculty. Thirty-two per cent of the students at the university are members of the Christian Associations. Fourteen classes of 170 members make systematic study of the Bible. There are Missionary Study Classes, in addition, of thirty members; and a Foreign Missionary band of fifteen persons is pledged to the foreign work. The student who comes to Berkeley, said Mr. Goodsell, has no reason to feel that he is putting himself into a religious refrigerator.

Adjournment was made at this point for a trip to Berkeley, for the inspection of the Theological Seminary building and for dinner in the First Congregational church of Berkeley. In an after-dinner speech President McLean told what the churches may expect from the Seminary. Reference was made to the positions in the Associational meeting in progress filled by the graduates of the Seminary. The moderator, the scribe, the chairmen of the nominating and of the business committee, it was said, were graduates of Pacific Seminary. More and more, it was shown, were the persons sent forth coming into positions of influence and usefulness among the churches. Present conditions, it was said, demanded better material than ever in the past; the times called for better training along all lines of activity. It was the purpose of the Seminary to give this better training and meet this new demand.

Mr. B. M. Palmer told what the Seminary may expect from the churches. He said that the church cannot do much without the Seminary, and the Seminary cannot do much without the churches. From the churches, of course, must come the funds for the carrying on of the work, and from the same source must come also the students. Loyalty, accordingly, in every respect was urged upon the churches; not only should there be a ready response in the way of support and in the sending in this direction such young men as are looking toward the ministry, but the churches should also look this way for pastors. Pacific Seminary, equipped as it is, is certainly able to meet in this respect the needs of the churches.

President Wheeler of the University spoke concerning theological training as viewed from the standpoint of the university. He welcomed the Seminary to Berkeley, was glad to see it right where it was. The removal to Berkeley he regarded as in the current of the "must needs be." It was the province of the university to prepare men to fit into life and to be serviceable to the community. Character is a universal necessity in training, and the university prepares men of character to be serviceable. The clergy of today must be men of life and affairs, trained in the things men are thinking about. It was also said that the university needed the atmosphere that such a school would bring; that no education is worth having if faith is not in it, and that nothing that does not reach beyond the sunset is worth striving after; that now as of old it was true that "man liveth not by bread alone, but by every word that proceedeth out of the mouth of God." Dr. Thomas Addison of the First church, Berkeley, mentioned some of the requisites of success. Success, it was said, was not complete unless it was more than material. Man's ideals must be true, lofty, and sound. Further, men must thoroughly know their work. There must be accuracy and honesty in thought and act. Decision was named as a requisite to success. It is better to decide wrongly at times than not to decide at all. In conclusion, it was said, that no one ever made a success in life who did not love his work.

As leader for the devotional services for Thursday evening, the Rev. S. R. Yarrow thanked God that we have the same old gospel that has been preached through the centuries; that we live in an era of a new and yet an old evangelism. The subject for the evening was the "New Evangelism." Rev. C. D. Milliken considered "Religious Experience Under It"; the Rev. A. H. Briggs, pastor of one of the Methodist churches of San Francisco, "Preaching Under It," and Rev. G. C. Adams, "Church Membership Under It." Mr. Milliken said that the Christian life is attained in an individual only when he is governed wholly by the spirit of Jesus. Love was emphasized as the one great thing in the Christian life. *Do*, not because you ought to, but because you love to. There is no ecstatic experience for the many; "this do and thou shalt live." Satisfaction in the Christian life comes from service. The speaker said that in such men as Robertson of Brighton God touched him as in and through none others.

Considering "Preaching Under the New Evangelism," Rev. Mr. Briggs said that the preacher must first of all be a man, a man of his age. That the men who were the makers of the nineteenth century were politically awake. The salt is not to be kept in crystal prisms, but rubbed into everything. But above all, the preacher should be a man of God. Further, he must be thoroughly trained; college men in the pews necessitated college men in the pulpits. Peter, the fisherman, by the training through his companionship with Christ, became Peter the fisher of men. A call to the ministry then and now is a call to get ready. Concerning the message of the preacher, it was said that there must be an adaptation of the gospel to the age, that this is the problem of the new evangelism. Both psychology and sociology have changed and still continue to change preaching. The preaching of the new evangelism is instructive rather than hortatory. If truth is well taught it will carry its own appeal. Speaking concerning "Church Membership under the New Evangelism," Rev. Geo. C. Adams said he was reluctant to accept the name, "new evangelism," that it was, after all, only an effort to apply the old gospel in the best manner. Old methods, however, were not as effective as formerly, and the problem of the times is how, in the best possible way, to reach men and bring them into the kingdom. Conversion was said to be generally a turning toward God, as the violet turns toward the sun. The truth of the old gospel in solid, sensible form, supplemented with the personal touch, was as powerful today as ever. The thing needed is earnest effort, day by day and week by week, on the part of the pastor in his own field. The day was past when a man could be lazy for two or three years and then send for an evangelist and reap any harvest. Under present-day methods, it was said that there was a different and better quality of membership. The test of discipleship is continuance, and under such methods there is far less falling away than formerly.

A special feature of Friday morning was a paper by Prof. F. H. Foster of Pacific Theological Seminary on the "Person of Christ in Current Religious Thought." It was an able presentation of the long-accepted doctrine of the union of the two natures, the divine and the human, in the one personality. In explanation of the problem of how deity and humanity could concur in one person, Prof. Foster presented the "Kenosis" theory, and ably supported the same in the concluding part of his paper. Mention was made of the position taken by certain theologians of the day who reject the two natures, and argue that Christ was merely filled with divine con-

tents. It was shown that the whole of the New Testament is overwhelmingly in favor of the deity of Christ, and that this is admitted generally, even on the part of those who argue that he was only a man with divine infilling. Brief mention would do injustice to this admirable paper. We hope that it may be possible to give it in full ere long to the readers of *The Pacific*. The Rev. Dr. Dille, pastor of the First Methodist church of Oakland, was present on Friday morning, and spoke of the paper as "a magnificent" one, very helpful and uplifting, and expressed a desire for its publication.

Perhaps the most interesting and touching event of the whole Association was on Friday morning, when the Rev. C. R. Brown announced that the child whom he had christened in a remote mountain region of the State, as Richard Storrs Towle, about a year ago, was present with his father and mother and would be presented to the Association. The father came forward with the little one in his arms and told of the hope in the hearts of both father and mother that the child might be trained for the work of the gospel ministry. The Rev. R. H. Sink was then asked to lead in prayer, and he voiced the earnest desire of all hearts when he prayed that God might be in the hearts of all who might have any influence over this child, and that he might indeed grow up into a true Christian manhood, and the hopes centering in him be fully realized.

Rev. Dr. Moore of the Methodist Church, South, brought greetings from their Conference, in session at that time in Oakland. He said that it was a matter of pleasure to know that we are, as churches, coming more and more into touch and agreement, and the paths we are treading are leading to one common point.

The Hon. Edwin Eells of Tacoma brought greetings from the State Association of Washington. He spoke of men of grace, grit and gumption in Washington, who were laying strong foundations everywhere, and expressed gratification in that there was found here in California so fine a band of men co-operating in the work of the Master. The action of the Association in assuming self-support was spoken of as especially praiseworthy.

Petaluma was selected as the place for the annual meeting in 1902, the provisional committee being as follows: Rev. Messrs. Patterson, Adams, Rathbone, Sink and Jewett, and Mr. Charles Crowhurst and Mrs. G. McNear.

A committee on Pacific Coast Congress, to be held in Seattle in 1902, was named, as follows: Revs. C. R. Brown, Geo. B. Hatch, F. B. Cherington, J. K. McLean and J. K. Harrison.

Committee on Church Federation: Prof. C. S. Nash, Revs. H. M. Tenney, S. R. Yarrow, L. D. Rathbone, and Deacon Barnard.

Visitors to the Theological Seminary: Rev. Messrs. S. R. Yarrow, William Rader, Mr. Stuart Elliott, Dea. W. Ross.

The meetings closed with a devotional half-hour, including an address by Prof. Mooar, and a closing prayer by the Rev. Dr. Willey, which were benedictions indeed.

Ministers' Relief.

The Congregational Ministers' Relief Society will hold its annual meeting Monday, Oct. 14, 1901, at the Y. M. C. A. building (Congregational Headquarters), for the election of officers and for other business that may come before it. The meeting is called for 1 p. m. on that day, and members are reminded to qualify by payment of dues and by signing the constitution.

For W. Frear, Sec.,
Geo. Mooar, Pres.

What Is the Matter with the Church?

[A paper read by Rev. Geo. B. Hatch, at the Forty-fifth Annual Meeting of the General Association of California.]

I.

1. To begin with, nothing more is now the matter with the Church than has always been the matter with it ever since it was first planted as an acorn in the breast of Abraham.

The matter with the Church is and has always been this: that the Church is a spiritual organism located in a natural environment; that it is a tender plant set in a barren soil, under a fickle and frosty sky; and, therefore, that it is necessarily doomed to all manner of vicissitudes and ill-fortune in the changing weather, in the cold and heat, the flood and drought, for which the human heart is famous. The essential matter with the Church is that the Church is spiritual; and that, in this earth and in all our human hearts, that is not first which is spiritual, but that which is natural, and afterward that which is spiritual. If, therefore, nothing was the matter with the Church—if it got on in this world as easily as a Masonic order or as a man with fifty million dollars, we might then ask with deep concern, "What is the matter with the Church?"

2. Also at the beginning, and all the time, we should remember that the church, being spiritual, has spiritual enemies. It has flesh-and-blood enemies; but the church wrestles not against flesh and blood, but against principalities, against powers, against the spiritual hosts of wickedness. This is the conflict. It must make head against the gates of hell.

Hell is entrenched and fortified in the earth and in the hearts of men; its massive walls occupy nearly every vantage ground; its frowning fortifications cover hill and valley, and are defended by skilled and watchful men-at-arms; its gates stand here, stand there, stand everywhere, confronting the Church at every point, and being defended by moat and barbican, and by the stoutest fighters; and it is against this opposition, it is against these formidable and everywhere-present gates of hell that the Church must make head. This is its conflict. This is what Jesus said. It is the figure that he used. And if we do not like figure, and want plain speech instead of parable, the conflict of the Church is to realize, to materialize, to establish, in this earth, in the hearts of men and nations, the spiritual principles of the Kingdom of Heaven, against the stubborn opposition of the hearts of men and nations, and against the active and powerful and operative opposition of the prince of this world.

The Church is engaged in a warfare, spiritual warfare; warfare at least as difficult as that which Washington carried on in New Jersey against Howe and Clinton during the first period of the Revolution; warfare that, after nineteen hundred years under the blood-red banner of Christ, cross-embazoned, is still precarious because still defensive. Under the circumstances, therefore, it is not so very strange that something seems to be the matter with the Church, for the Church has a very large contract on its hands.

II.

1. But is not the Church in deeper difficulties than necessary? Is not its warfare too defensive, too ineffective? Is there not some thing in particular, something enervating and prostrating, the matter with it? This is our question.

Certain facts seem to indicate an affirmative reply. What are those facts? Empty pews, low treasuries, scant public respect, an entire ignoring of the Church by multitudes, and an industrious rotten-egging of it by other multitudes; very few conversions; constant discussion,

with never a decision, of the query, "Why do not men, and especially workmen, attend and support the Church?"; periodic gathering of the doctors around the bedside of the patient, to consider as we are doing now, the gravity of the Church's present situation. These are the facts—smoky facts, indicating fire. Can we therefore tell what is the trouble?

In attempting to answer this question, I find myself drawn back irresistibly to those words of our Lord: "Thou art Peter; and on this rock I will build my Church; and the gates of hell shall not prevail against it." This is primitive, aboriginal, and for that reason we need to get back to it.

What did our Lord mean? What was that Peter, that Rock, on which he would build his church. He meant this; he meant that Peter was that sort of man, to whom, not flesh and blood, but the Father in heaven, had revealed, that he (Jesus) is the Christ, the Son of the Living God; he meant that men and women in whom that knowledge is revealed, and who know, through having learned it from the Father, that Jesus is the Christ, the Son of God, would be and are his Church, aggressive, advancing, courageous, resistless, triumphant. This is what he meant; and it enables us to put our finger on the precise cause of the Church's present inability to do very much against the gates of hell.

The Church, that is to say, is not organized in flesh and blood; but in the revelation of the Father. Distinctively and exclusively, the Church is a divine organism, composed of those in whom dwells the Spirit of God, and whose head is the Exalted Christ. It is the only divine organism in the earth, and as such it has an exclusive source of wisdom and power, as well as an exclusive function to fulfill. Its exclusive source of wisdom and power is he who is its Head, in whom dwelleth the fullness of the Godhead bodily, from whom is that river which maketh glad the city of God; and its exclusive function is to make real and operative in the earth the spiritual ideals of the kingdom of heaven. So, the Church is that one earthly organism which has an unction from the Holy One, and which knows all things, and which needs not that any one teach it, because the anointing of the Holy One teacheth us concerning all things, and is true, and is no lie. The Church is that organism to whom it is said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" and that Christ in you is "the power of God and the wisdom of God?"

The Church thus stands in the earth, absolutely apart, absolutely supreme, exclusively wise and authoritative, exclusively functioned and equipped, in respect to the wisdom of God. It has no function, no wisdom, no business, in respect to anything else; its function and ability are not to determine astronomical, or biological, or sociological, or economical, or philosophical questions; its function and ability concern the supreme matter of the wisdom of God, to possess it and to establish it in the earth.

Now I know that this is primitive and elementary, and that I am carrying coals to Newcastle; but I also know that the primitive and elementary is the very sort of thing that needs nowadays to be defined and enforced; and that Newcastle has been short of coals for some time.

For, instead of knowing its own nature and function, instead of standing in its own dignity and authority; instead of asserting and demonstrating its possession of the power of God and the wisdom of God, what has the Church been doing these past years? Something very different; something that amounts almost to a complete surrender of its authority and power; something

that reduces the Church to the level, and, in many minds, below the level, of human organizations, like the university, the library, the woman's club, the socialistic society, the college settlement, the soup kitchen.

The precise matter with the Church is that it has partly forgotten, partly denied, partly ignored, wholly undervalued, and largely lost, its primitive elementary, exclusive, and altogether glorious and divine, authority and function in the earth; so much so that at this very time there is scarcely any proper self-consciousness left to the Church; scarcely any sense of being actually the earthly body of the Heavenly Christ, and of possessing a power and a wisdom which are spiritual and supreme.

2. What has caused this? What has the Church been doing?

I will speak of two things. (a) The Church has been surrendering all along the line to evolution.

Now, evolution is an hypothesis of science, and science has a perfect right to that hypothesis—to work with it, to illustrate it, to demonstrate it, if possible. But the Church has no business with that hypothesis, either to deny it or to accept it, so far as it is confined to the realm of science. As a scientific hypothesis, the Church knows very little about it, and not one man in ten could be ten feet ahead in an attempt to state it, without falling down. As a scientific hypothesis, the church has no more concern with evolution, and scarcely more acquaintance with it than with the formulae for determining the foundation of a ship.

But the hypothesis of evolution has been seized upon by those Athenians who are always open for something new, and has been made into a master-key to unlock the mysteries of mind and spirit, as well as those of matter; and the Church has tumbled over its own feet in its rapid haste to get to those Athenians and to say: "Oh, I believe you; I am no old fog; I am up-to-date; nothing slow or sleepy about me."

But in so doing the Church has simply sold its birth-right for a little red pottage. The hypothesis of evolution is purely a scientific hypothesis; and is as valid as science has been able to prove it to be, within the field of purely scientific investigation, which is the field of external nature; it is valid there, but valid nowhere else; a true philosophy crosses swords with it, instantly that it attempts to enter the realm of mental phenomena; a true religion crosses swords with it, instantly that it attempts to explain the spiritual nature and to prescribe for the spiritual needs of men; instantly that it attempts to explain the nature and the function and the phenomenon of the Lord Christ and his Church. For, if this hypothesis is permitted to leave its proper scientific field, to invade the spiritual realm and to teach spiritual doctrine with the voice of authority, then the Cross of Christ is immediately discounted, the need of redemption is denied, the function of the Church is repudiated, its Bible is superseded, its doctrines are falsified, and all our faith and that of our fathers is held vain and foolish—all which has happened!

One chief cause of the present ineffectiveness of the Church is found, therefore, in its eager willingness to recognize the claims of this purely scientific hypothesis to be also an authoritative spiritual teacher. Most of our modern Christian literature gets its inspiration here, and is poor reading enough. Didn't we have a book by a good churchman?—something about the "immortality" of the human soul; that the soul has an inherent capacity for immortality, which, however, must be developed else its immortality will not become a fact? Didn't some wise brother tell us that nobody but a very ignorant man reads the Bible nowadays for what it says or seems to say, but

corrects it by the light of modern knowledge? Isn't it a fact that a professor in a theological seminary gave out, as the ripe fruit of his years of study, that Christology must soon become a branch, a sub-section, of anthropology?—that is, that Christ is no more than the consummate flower of the human race, blossomed somehow before his time? Isn't it a common remark and thought that if the doctrine of evolution will only leave us a personal God, we will find no fault with it?—not recognizing the fact that if all things—soul and spirit, as well as body—as explicable by the physical hypothesis of evolution, then not only can there be no personal God, but also the entire Christian system is evacuated, the Cross of Christ is made void, and all religion is just frenzy and fantasy and hysteria?

The Church has admitted the hypothesis of evolution to sit in Moses' seat; to instruct and to correct it in its faith and doctrine; to criticize and to interpret for it its Bible; to inform it as to its office and its helpfulness in the earth; to tell it how and what to think of Christ; hence, a large part of the present ineffectiveness of the Church. "Blessed art thou, Simon Barjonah," said Jesus; "for flesh and blood—the doctrine of physical evolution in the robes of a priest—hath not revealed it unto thee, but my Father, which is in heaven." The whole matter is stated in those words, and if the Church is not prospering, it is partly because it lays its ear to the lips of the sphinx, instead of waiting to hear what God the Lord will speak.

(b) Also, there has come upon the Church a midsummer madness after what is known as the practical—namely, sociology, socialism and kindred things.

Once when Jesus was in the midst of high discourse, illustrating heavenly truths, one in the crowd cried out impatiently, "Come, be practical; get down to business; speak to my brother, and tell him to divide the inheritance and to adopt a profit-sharing scheme with me. "Man," answered Jesus, "who made me a judge or a divider over you? And he said unto them, "Take heed and keep yourselves from covetousness; for a man's life consisteth not in the abundance of the things that he possesseth." And yet, in spite of this, we hear men in the Church telling us that Jesus Christ was a socialist; that the Sermon on the Mount (which, if one knows anything about it whatever, proves to be among the most deeply spiritual and religious of all utterances) is just a program of socialism; that the words, "Our Father," in the Lord's Prayer mean that I must divide my bread and butter with every tramp that turns up at my door; and that the Church is useless and worse than useless in so far as it is not at least sociological, if not socialistic.

Now, it is certainly true that a right sociology is one of the branches of the Tree of Life; but it is only a segment, and a small one. Or, to speak perhaps more accurately, this is true; namely, that whatever can be justly contended for in a true sociology and a just socialism, is a corollary of the gospel of Christ, and is taken for granted to come as a matter of course, in the realizing of the kingdom of heaven on earth. "Seek ye first the kingdom of God and his righteousness, and all these things—all manner of reforms of brotherhoods, of justices—will be added unto you"; there it is.

Hence, to say that Jesus Christ was a Socialist is to take a secondary branch of the Tree of Life and hew it into a god; to say that the function of the Church (which is the earthly body of the Heavenly Christ) is to champion socialism in any distinctive form, is to say that Jesus did not know, when he said that he was not a Judge and a Divider over men, but that he had one word at least for them, that they beware of covetousness; to cry

against the Church as some men do in the pulpit, or to shy stones at its painted windows as some hot-headed men do from the curb-stone, because the Church does not plunge headlong and wholly into distinctively socialistic endeavor, is to mistake a corollary of the gospel for its main proposition.

And yet, all this has been done, and by men who ought to have known better. There has been a strong tendency throughout the Church to do what the apostles said it was not befitting to do, namely, to leave the Word of God and to serve tables. No one questions, or can question, the duty of the Church to bring Christianity to bear upon all the concerns of life, but it must never be forgotten that the primary function of the Church is to deal with the individual soul, and to make it right in the sight of God. If that were done; if every soul were made right in the sight of God; if every man did faithfully the duties of his calling, and refused to do evil as a sin before God; then would every man be useful and helpful in the common body; and so the common good would be provided for as well as that of the individuals, and whatever a reasonable sociology, or a just socialism, or a righteous economy, demands, would come of itself.

I can do no more than thus barely to mention these two chief infidelities of the Church at the present time. My point is (I think the truth is) that the Church, in thus surrendering to evolution, and in thus allowing itself to be so greatly affected by the socialistic clamors of the day, has really surrendered its birthright and has only itself to blame for the scant respect shown it on all hands, and for the slight success it is able to record from year to year.

III.

Is there any remedy for this state of things?

Yes; the old-fashioned remedy: the remedy prescribed for the Church in Ephesus—"Remember, therefore, from whence thou art fallen, and repent, and do thy first works."

What, after all, is the reason that men do not go to church? (It is foolish, by the way, to keep on asking merely why men do not go to church, for women do not go either. Why?) It is because they know that the Church makes no claim to have anything authoritative, exclusive, and essential, to say to them. That is the reason.

The thing which all people supremely need and supremely long for, is spiritual knowledge; they *want to know* about God and about life, and about death, and the great forever; if there is any one who can tell them—authoritatively and convincingly—they want to hear, they want to be convinced. It is the function—the function (a supreme privilege)—of the Church to impart to men the Scriptural knowledge which they need and long for; to tell them the meaning of God, and of the Son of God, and of the cross of the Son of God; to tell them the riddle of this strange and solemn earthly life, which causes so many to go mad who try to live it; to tell them, with no "if" or "haply" in the sentences, exactly the truth about yonder world toward which we hasten and cannot stop; to bring life and immortality to light; and if the Church has fulfilled this function—actually did this thing—think you they (the men, the women, who now discount the Church entirely) would not come to its light out of their darkness and kings to the brightness of its rising?

But the Church has been discounting itself so industriously; has been reducing its heaven-born gospel to the terms of modern opinion so servilely; has been saying that it knew nothing about heaven or hell, or life on earth, or God, or the wisdom of God in mystery, so repeatedly; and has left the word of God to serve tables so extensive-

ly—that it is small wonder that the Church has lost power and influence, and that its light has gone out, or at least burns so dim as to be indistinguishable from ordinary earthly light.

What must it do? It must repent and do the first works. It needs to start no new crusade, to buy no new organ, to hire no new soloist, to invest in no new orator, to adopt no new fad; it needs just to repent and do the first works. That is what your church needs, and mine, and everybody's. It is a high place whence the Church has fallen; it needs to regain that high place.

It needs to define itself and its functions to its own consciousness and faith. It needs to assert and to demonstrate its exclusive possession of the wisdom and the power of God. It needs to accept and to trust in its own Scriptures; no longer playing football with them; no longer reading them in the spirit of evolution or of socialism, instead of the spirit of God; no longer regarding them as something to be proven, instead of as in reality the very word of spiritual truth and eternal life; no longer affirming that only a scholar can truly understand them; but affirming (what is the truth) that a fool may read them and not err in them, while a scholar may read them and be none the wiser; no longer reading out of them the gospel of John, because it is heavenly, and the Christology and the anthropology and the redemptive theory of Paul, because they do not square with modern knowledge; but, receiving all this, the Church joyously, because it squares with the needs of the soul, needs to accept, to believe, to believe in, to preach, its own Scriptures.

It needs to return to the rock on which alone it is builded; to that little-child and early-disciple attitude of mind and heart before the Son of God, which enables the Heavenly Father to reveal his Son; to that primitive certainty that the Word became flesh and dwelt among us, full of grace and truth; until it is able again to "speak a good word for Jesus Christ"; until it knows once more in its deepest consciousness, and ever confesses, with accents of supreme conviction, "Thou art the Christ, the Son of the Living God"; until it can say once more to the world, with authority and with positive conviction, "What you need is to believe on the Lord Jesus Christ"; and until it can preach again with the ancient fervor, "Jesus Christ risen from the dead—made unto us wisdom from God, and righteousness and sanctification, and redemption; that, according as it is written, He that glorified, let him glory in the Lord."

If the church will repent and do the first works, climbing again on hands and knees to the proud eminence whence it has fallen, the gates of Hell shall not prevail against it; the chasm between it and what are called "the masses of the people" will be healed; its corollaries and matter-of-course, like reform, brotherhood, social and economic justice, and so on, will follow of themselves; it will become in truth what it is meant to be—"a power-house," where there is generated a supply of spiritual energy sufficient to move the world with wisdom, courage, and peace."

The church is now a water-course where flows deviously, amid sands and snags, a tiny, trembling stream, which can hardly water its own channel; it was meant to be a brimming river, full-banked and glorious, with waters living and clear-flowing from underneath the throne of God, carrying life and fresh beauty, carrying health and hope, whithersoever it should come. What is the reason it is not such a river? and how may it become the river it is meant to be?

The answer to the whole question is in these words of Jesus, namely: "He that believeth on me, * * * out of his belly shall flow rivers of living water."

The Sunday-School.

BY REV. F. B. PERKINS.

A Chapter of Divine Providence. (Gen. xli: 38-49.)

Lesson III. October 20, 1901.

III.—A Wealthy Peace. (Ps. lxxvi: 12.)

Dreams were the occasion of Joseph's humiliation; dreams the scaffolding upon which his exaltation rested; and his whole wonderful biography reads like a dreamer's story of pictures which passed before him in the night. Yet we accept it as veritable history, and see in it a remarkable illustration of the proverb that truth is stranger than fiction.

At the date of our last lesson Joseph was in "the covered way." Two years have since elapsed; long time they seemed to the prisoner in passing, as such periods of preparation are apt to seem. This is the transformation scene. Suddenly, mysteriously even, the prison walls recede, and we are standing within the royal palace of the mightiest empire upon which the sun then shone.

So, for those times, and for all times, God teaches the lesson of trust and patient service, shows how his hand is upon all the springs of action, how he girds those who know him not, "brings good from ills that hem us round," and, by some swift, unexpected stroke, "turns to joy our agony." So I love often to remind myself, and those who may read these notes, of that revelation of the redeeming God which runs through all these annals. "Is there a God beside (Him)? Yea, there is no Rock; I know not any."

The Service of the Chief Butler.

He helped along God's plans in two ways. First, in the prison, as a practical politician, by what he was able to tell Joseph of the state of affairs in the kingdom—of the constitution of the government, the social classes and their relation to one another, and the personnel of the king and the court. All that a high official, and he alone, would know, was thus, we may imagine, imparted in repeated conversations. To such an auditor it would be a pleasure, for this once powerful courtier, to recall his days of prosperity, and to discourse of matters which had made up so large a part of his life. Then, secondly, he unwittingly contributed to God's great plans by forgetting Joseph, so leaving him to reflect upon, digest and assimilate, the facts and principles which had been imparted to him. It was a new world into which that young, strong, acute and statesmanlike mind had been introduced. But for that very reason, he needed time for the due appreciation of those facts, the adjustment of their relations, and the practical bearings of the principles involved; their strength and their weakness, and the most effective methods of working under them. In all this thought and meditation also, there was involved a maturing of character and a growing grasp upon his intellectual resources, which would be absolutely essential for the man of affairs. To imagine this, as the process by which Egypt's future prime minister was trained for his station, is only to attribute to God's education of this servant the same governing principles which obtain elsewhere, in the preparation of his agents, for their waiting tasks. So He kept John Bunyan for twelve years in Bedford jail; so He sent Jonathan Edwards into retirement at Stockbridge; so He has often prepared other men, by a long apprenticeship in obscure stations, for effective administration of larger trusts. It is a lesson which many a minister, chafing under what seems to him the enforced seclusion of a small and unproductive field, which many another ambitious spirit, restlessly wearing itself out, like a caged bird, in fruitless struggle against the limitations of its life, needs seriously to take

to heart. Only think what might have been the result, had the chief butler been true to his promise and, as a consequence, Joseph, an immature young man, had been at once released from prison. The best that we can imagine for him would be a return to his ancestral home; and what that would have meant for God's redeeming plan, who can tell? Joseph's prison life was not a halt in his career, but a succession of forward steps. His coming out at the time, and in the way he did, was simply "ye nexte" step in the same direction. From prison cell to the vice-regent's throne seemed a wondrous stride, but really, it differed in no way from what had preceded. (Cf. Romans i: 9-12; Acts xxv: 12; xxviii: 30, 31.) And so God may be trusted to assign to every one of us our rightful place, and this without our own anxious self-seeking. Every one of us may rely upon filling as large a place in the affairs of the world as we are fitted for, and when we are fitted for it. If preferment never comes in this world, it is because it would have proved a misfit; perhaps because there is something awaiting us, inexpressibly large and glorious, in God's perfected kingdom, which would have been thereby imperilled. Let us have patience, therefore, brethren.

Dreams as Related to God's Providence.

The philosophical explanation of dreams is an interesting subject of study. But for our present purpose we may simply recognize the fact that they have been one of God's varied agencies for instructing mankind in the truths relating to himself and to his redeeming work. Not the one most common; but, on the other hand, not to be discredited as a possible medium of truth, either in the past, or in present times. For the rest, we may assent to the words of Prof. Delitzsch, that those recorded in the Bible "were for the most part granted to aliens to the Jewish covenant; and where dreams are recorded as means of God's revelation to his chosen servants, they are almost always referred to the periods of their earliest and most imperfect knowledge of Him"; and in this fact we find the explanation of their comparative infrequency for religious instruction nowadays.

* * *

Pharaoh's dreams were God's revelation to the Egyptian monarch, and the hinge upon which a momentous redemption of much people turned. Were they natural or supernatural? Both. In their external conditions, they were doubtless natural; that is to say, something in Pharaoh's experience about that time, or in his state of mind that night, was impressed upon his thought, and very probably determined their occurrence at that time, and in that particular form. But there was something else; a force, inspiring and constraining, operating back of consciousness, at the very springs of thought. It was the movement of the Father of Spirits upon the spirit of his son, a movement to be recognized throughout all history, and not more mysterious than any other communication between God and his world. It is very significant, however, that though the dreams remained clearly in Pharaoh's memory, neither he nor the shrewd men whom he consulted, "magicians" they are called (corresponding in this respect to our modern scientists), were able to shed light upon their meaning. Whether there were any such hidden sense, they could not say; though greatly apprehensive that such was the fact. Regarding them thus as prophetic, they viewed them also as omens of ill to Pharaoh or to the country. So far they could go. So far probably they did go; but there reasoning ceased, and in their place came superstitious fears which they could neither explain away nor throw off.

And here let us pause, long enough to mark how great is the boon we have, in the knowledge that all

events, of whatever outward hue, are in the hands of the loving Heavenly Father; to note, also, how uniformly the loss of such realization of God as holding the thread of every event in his hands, is marked by a darkening of life and the inrush of a surging throng of fears, countless, vague and terrible, into the heart. The most credulous and superstitious people in our Christian land today are professed unbelievers.

* * *

It was at this exigency that belated remembrance came to the chief butler, and that Joseph was hastily called from his prison cell. And it was well that it came after the magicians had been compelled to publicly confess their utter failure to interpret the portent (xli: 8). There was then no chance to belittle the interpretation given by Joseph, as if it were only a shrewder guess than ordinary, and one to which they were themselves entirely equal (xli: 15). When, moreover, Joseph met Pharaoh's reference to his reputed ability as an interpreter of dreams with a modest and pious disclaimer of personal credit, avowing himself only the mouthpiece of his God (xli: 15, 16), the whole transaction was lifted, at once, into the region of the supernatural. It was resolved into an issue between Jehovah and the objects of Egyptian worship. It was not Joseph's native sagacity, but God's revelation, which unravelled the mystery. The utmost which could be truthfully claimed for Joseph—and it is much—is that he was "a chosen vessel," a mind and a character which brought him so entirely *en rapport* with God as to be peculiarly receptive of divine communications. To him, thus prepared, God revealed his truth, and through him, made it known to Pharaoh. The process was not necessarily miraculous, but it was distinctively supernatural.

Substantially the same problems are presented today, under widely different outward conditions. As God spoke to Pharaoh, so he speaks to many another child of his. To these also his providences are presented as insoluble mysteries, under the gloom of which they stagger until, through some prophetic mind, the overhanging pall is lifted, and the hidden truth becomes clear. It is a great art thus "to assert eternal providence and justify the ways of God to men." It is one to which any generous soul may fairly aspire. Nothing, it seems to me, in all this story, is grander than the quiet assurance, devoid of arrogance, with which this young man claimed to be working along with God, in full confidence of his co-operation. "God shall give to Pharaoh an answer of peace" (xli: 16). It was this conscious harmony with God which imparted to that imprisoned slave such serene composure when he stood before the great Egyptian king. It was this which enabled him to bear himself with such dignity as to command Pharaoh's confidence. It was this which held his mind open to divine suggestions as to the significance of those mysterious dreams, and enabled him not only to forecast the future, but to advise so wisely, as to precautions against the impending calamity. Very significant, too, was the impression made upon Pharaoh himself by Joseph's interpretation and counsel. "And Pharaoh said unto his servants, Can we find such a one as this, a man in whom the spirit of God is?" (xli: 38). Joseph's theology becomes the king's own. It was the same kind of impression which is often made upon hearers by one of marked prophetic life and thought; an impression which every Christian may and ought to make.

Royal Honors for the Captive.

The unexpected happened. Nothing could have been further from Joseph's thoughts than to be entrusted with the execution of the vast projects which he had outlined.

He might have hoped for deliverance from prison; but surely nothing like this. Probably to Pharaoh himself it came as a sudden inspiration, and to many of his courtiers, as a disagreeable surprise. Still less could any of them have been prepared for the almost unlimited authority committed to this hated Hebrew shepherd. In a moment the slave was raised to the vice-regency. Only in his public official functions would Pharaoh outrank him (xli: 39-44). More than this, he admitted this new favorite to the priestly, which was also the ruling, class, naturalized him as an Egyptian, and gave to him the daughter of Potiphara, a priest of high degree, for his wife (xli: 45).

* * *

Now there is nothing which more severely tests a man's character than sudden wealth or social elevation. Few heads are strong enough to bear such changes, without serious consequences. The manner in which this remarkable young man bore himself in the circumstances, therefore, is as marvelous as anything in the story. As calm and self-possessed, apparently, as when he was fulfilling his humble duties in the "White Castle," he met these new responsibilities. Now came into operation the principles he had learned during those three years by conversation and reflection. Here again was shown that same divine wisdom which had taught him how to interpret Pharaoh's dreams, and to counsel Pharaoh's action. (xli: 46-57). Without haste and without rest, he first made himself personally acquainted with the people and the resources of the land, and then put into active operation his measures of relief. And all this he did, in such a way as not only to impart to that whole people a salutary lesson of public and private virtue, but also to place the credit of whatever was admirable in his life or in his conduct, where it rightfully belonged—in the God of his fathers.

And that was a great thing. For it would have been quite possible—it is indeed only too common—to live an outwardly virtuous life in such a way as to dishonor rather than to glorify the Heavenly Father. Such persons—we all know them—make upon the world, if not upon themselves, an impression of self-sufficiency for everything that is honorable in life, or manly in character. And so, like a coin held before the eye, these shut out the Sun of Righteousness from the gaze of men, and deprive them of the only adequate remedy for a life of sin. So did not Joseph. Loyally obedient to his God, he bound all his service together by a golden band, and set the world far forward in the ways of redemption. And so, from that distant land and long-buried century, he holds back the torch to lighten the pathway of honor for us.

* * *

What is the impression which this development of Joseph's life ought to make upon us? Our Golden Text sums it up in the sentence, "Them that honor me I will honor." Does that mean that we may expect a reward in outward guise, like that which came to Joseph? And shall this be the animating motive to our virtue? If so, we shall probably be disappointed, as we ought to be. For God nowhere pledges himself to pursue identically the same course with all his servants. But it would be also to miss that in which the real greatness of Joseph's honor is seen. There was a higher glory than that of the Egyptian vice-regency, an honor beside which all that Pharaoh could bestow was but as dross. It was that which God's favor conferred, which a place among his sons implied, which partnership with him in the blessing of the world, and future confession before the universe of men and angels, suggests. And that reward is for every one who will confess him, everywhere, always.

Christian Endeavor Service.

By Rev. J. H. Goodell.

A Bad Bargain (Gen. xxv: 29-34.)

Topic for October 20, 1901.

Human life is a life of exchange. Brutes do not trade; men do. From the time a boy swaps this top for marbles until his last transaction makes him the owner of a railway system or a steamship line he makes his record by means of exchange. That is called business. But this life of constant exchange is even more universal in the realm of character. In the way of habits, purposes and plans, more people are giving up something for the sake of getting some other thing than are exchanging money or goods for other possessions. From the very earliest life we are all making bargains. All the while we are buying something in the realm of morals and religion.

To trace this thought through the Scripture is very impressive. We have in Proverbs xxiii: 23, "Buy the truth, and sell it not." Isaiah rings out the call, "Come ye, buy and eat; yea, come, buy wine and milk without money and without price." In Rev. iii: 18 our Lord urges the Laodiceans to buy of him "gold refined by fire." So this idea of our being constantly engaged in making bargains of one kind or another in the sphere of religious experience is not merely sentimental. It is not a fanciful figure of speech so much as it is the actual condition of our life every day. We buy and sell constantly. We are giving up some kind of thought, or purpose, or service, or ideal, for some other kind of thought, or purpose, or service, or ideal. And that goes on continually while the mind is awake and active.

Such an account as this of Esau's is given to portray to us in vivid language and startling outline the possibilities of this perpetual moral trading. The world is full of bad bargains. Men in business are constantly getting the worst of it in trade. More than seven-tenths of men in business fail. Not a few of the other three-tenths have a struggle of it to keep from going the same way. Only here and there a man in the multitudes knows how to make good bargains. The failures of the world, the hard lines in business, the great losses and the wrecks along the shore come because of the bad bargains men make. You and I have made them. We have parted with good money for poor goods; we have exchanged a useful article for a showy one; and we have been persuaded by the smooth words of another to give up some possession of value for a worthless one. Pause here a moment, and look back over the bargains you have made.

* * *

But the question of most importance with us relates to the bargains we have made and are making in moral and religious things. It is a marvel that this purchase is left to us as it is. If a man chooses to give a twenty-dollar gold coin for a shoddy coat of almost no value, he can do it. If any man decides to be an Esau and exchange the gift of God for some indulgence of appetite, because he happens to want it very much just then, there is no one to compel him to do otherwise. If a person is inclined to listen to some ignorant or designing knave and take his view of life and destiny, and give up what Jesus Christ has brought to men, he can do it; it lies within his own power to decide what kind of a bargain he will make. A wonderful power is this: to walk out into this world with the ability to choose our bargains and make them for good or evil. Nothing can be of so much importance to us as to give the most careful attention to what sort of bargains we make.

A bad bargain is made when we receive something which is of less value to us than that which we give up in place of it. It is a bad bargain when that young man gives up the example and teaching of a parent who has long been taught of Christ for some notion he has found among his inexperienced companions, however hungry he may be for it just now. It is bad bargain when a man yields a part of his conscience for the sake of some experience which appears very attractive today. We are poor bargain-makers if we exchange that which will take us nearer to God for something a vitiated moral appetite may be craving just now. It is an unsafe captain who would sail his ship according to the opinion of his crew rather than by the accredited chart he has in his cabin. It is a bad bargain to give up the direction of the Word of God and risk one's soul to the guidance of public opinion which may happen to prevail in our day.

* * *

It is quite evident that making good bargains in the realm of our moral and religious life requires the best thought of which we are capable. First take no step, accept no view, uphold no opinion and form no purpose without knowing whether it is the *best* you can have. Be sure you are not giving up the better for the worse. Like the business man, always be on the alert for good bargains and watchful against bad ones. As much as ever in the world's history, every page needs scanning, every address, including sermons, needs careful watching, and every offer demands examination to determine whether the bargains presented are bad or good. Indifference or carelessness or conceit are alike ruinous to bargains. We need the Spirit and the insight God gives to lead this life of exchange and be safe against making bad bargains.

Woman's Board of Missions for the Pacific.

| | |
|---|--------------------------------------|
| President..... | Mrs. A. P. Peck. |
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| Treasurer..... | Mrs. S. M. Dodge. |
| | 1275 Sixth avenue, Oakland. |
| Home Secretary..... | Mrs. W. J. Wilcox. |
| | 576 East Fourteenth street, Oakland. |
| Home Secretary..... | Mrs. R. E. Cole |
| | 1367 Castro street, Oakland. |
| Foreign Secretary..... | Mrs. C. W. Farnam |
| | Fruitvale. |
| Branch Secretary..... | Mrs. H. E. Jewett |
| | 2511 Benvenue avenue, Berkeley. |
| Superintendent Young People's Work..... | Miss Alice M. Flint |
| | 60 Santa Clara avenue, Oakland. |

Report of the Congregational Young People's Association of Alameda County.

(Read at the Annual Meeting of the W. B. M. P.)

On the evening of April 12, 1901, a meeting composed of the representatives of each Congregational Christian Endeavor Society in Alameda county, was called in the First Congregational church of Oakland, for the purpose of effecting a denominational young people's union.

After a dinner served royally by our hosts, the C. E. society of the church, we listened to stirring after-dinner speeches which touched responsive chords in our hearts, of patriotism, of denominational loyalty and fellowship, and of missionary zeal. Later came a unanimous vote for a permanent union. A constitution was drawn up and officers elected.

So today we come before you, scarcely out of our swaddling clothes, asking you to adopt us. We have already adopted you, for our constitution reads: "This association is organically connected with the California Home Missionary Union and the Woman's Board of the Pacific." We expect to give more to missions, and more through you than ever before. Indeed, we have voted to work to raise the salary of Miss Louise Wilson this coming year—and I believe the young people of Alameda county will do it. Miss Gertrude Jewett, our Secretary for Foreign Missions, has this work especially in charge.

Although this organization sprang from the recognition of our Christian Endeavor societies of the need for increased helpfulness in missionary work, to be obtained through closer friendship and united effort, yet it is in no way limited to Christian Endeavor societies. It is the Congregational Young People's Association of the county, and we hope that all the young people, whether of our Sunday-schools or Mission Bands, or Guilds, will join in the Association, to bless and to be blessed.

Report of the Young Ladies' Branch.

(Read at the Annual Meeting of the W. B. M. P.)

The life of the Branch has been a very quiet one, as far as the quarterly meetings are concerned. The different auxiliaries have been very active and alive; and therein lies the activity of the Branch itself. There have been four meetings since the last report was read before the Woman's Board, all full of missionary and social intercourse.

For the coming years the Branch is planting something different from the regular routine of the past. This seems to be a fitting time for the younger ladies, who have for so many years sustained, by their interest and attendance, missionary meetings separate and distinct from those of the Woman's Board, to identify themselves more closely with the elder ladies, who are engaged in the same work. This is not to be anything but a forward movement, tending to the uniting of the two forms of work. The societies of young ladies in the Congregational churches that are at present contributing to the Woman's Board through the Young Ladies' Branch will hereafter pay all money directly into the treasury of the Board. The auxiliaries of the Branch will become auxiliaries of the Board, and will be under the supervision of some one appointed by the Board for this purpose, who will also include the societies of Christian Endeavor in the list of contributors to the Board, as far as may be possible. At an adjourned meeting of the Branch, held this morning at 9:30, the following amendments to the Constitution and By-Laws were adopted:

Art. IV, Constitution: "All money contributed by the Young Ladies' Branch auxiliaries shall be paid directly to the Treasurer of the W. B. M. P."

Art. I, By-Laws: "The meetings of the Young Ladies' Branch shall be held quarterly, in connection with the Woman's Board."

In addition to these amendments, which were unanimously adopted, it is recommended to the Woman's Board that an officer should be appointed by the Woman's Board to take the place of the officers of the Young Ladies' Branch.

Alice M. Flint, Sec'y.

The Work of the Children.

Dear Friends of the Southern California Sunday-schools: I have been asked, through the columns of The Pacific,

to make a statement in regard to the work of the children of foreign missions in this part of the State.

As most of you probably know, the ladies of the Southern Branch have divided their work into three departments—senior, young people's and children's—with special superintendents in charge of the two latter departments.

It has been the custom for several years for the superintendent of children's work to send out two letters annually to all Congregational Sunday-schools, asking that a collection in the fall be made for the work in Turkey, and in the spring for that in Micronesia, or, rather, the missionary vessels in those waters.

There has not been, however, the definite planning for these collections upon the part of Sunday-schools and superintendents that we could wish for, partly because of the many calls upon every school, and partly because the situation is not well understood.

We have no doubt that many a burdened superintendent, upon receipt of the letter reminding him of the collection, thinks, if he does not say, "Oh, dear! that 'Woman's Board' wants another collection!" and perhaps does not present the request at all to his school, or does so in a half-hearted way.

Yet, we believe that if the matter were planned for from the beginning of the year, and that if it were known by all that certain Sabbaths would be set apart for "Home" and "Foreign Missionary" collections, that there would be no such feeling, but that these would come as a matter of course, and as part of the work of the Sunday-school.

As a help toward such planning, the ladies of the Board have this year recommended that placards be sent to all superintendents, asking that these may be placed in every visible position upon the walls of the Sunday-school rooms, and that either superintendent or pastor may, as the date draws near, remind the children of the offering, and give, perhaps, a little talk upon the life and work of Mrs. Baldwin of Broosa, Turkey, who is this year the children's especial missionary, and later upon the work in Micronesia.

They are again asked to raise five hundred dollars, four hundred of which shall go to the support of Mrs. Baldwin, while the remaining one hundred will be sent toward the support of our "Micronesia Navy," now reduced to one little vessel. The cry comes from our missionaries there for a new Morning Star, and we hope that by spring our American Board may see its way clear to the granting of that request.

As a nation, we have just spent large sums of money that our beloved President, who has in a way given his life for us, might be laid away in a manner fitting, not only to his character as a man, but to our dignity as a nation. Our foreign representations are well supported that other nations may be suitably impressed. Why should we then so belittle the Ruler of all nations, who has indeed died for us and them, in the eyes of the heathen by such meagre support and such small equipment?

May I ask that the superintendents of schools and the pastors help the children to come up to the five hundred mark this year—something we have never done yet.

I am sure that Mrs. Blaikie of Ontario, who is Superintendent of Literature, would be glad to furnish materials for a little talk upon Mrs. Baldwin, or Micronesia either, if you write her.

Sincerely yours,

Mrs. L. P. Watson,
Supt. Children's Work.

Ontario, Cal., Sept. 20, 1901.

Woman's Home Missionary Union.

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|--------------------------|-------------------------------|
| President | |
| Mrs. F. B. Perkins..... | Oakland, 600 Seventh street |
| Corresponding Secretary | |
| Mrs. E. I. Williams..... | Saratoga |
| Treasurer | |
| Mrs. J. M. Hava..... | Oakland, 1329 Harrison street |

Sign the Petition.

The California Home Missionary Union, acting together with sister organizations, are sending out for signatures, petitions praying Congress for an amendment to the Federal Constitution, recognizing monogamy as a part of the organic law of the land.

Such an amendment, to be effective, requires a two-thirds vote of both houses of Congress, and its adoption by the legislatures of three-fourths of the States of the Union. The reasons for immediate vigorous action are these:

Mormonism is a blow aimed at the heart of the nation. It threatens both civil institutions and the family. It claims to be the only true religion and the only rightful government on the face of the earth. Its ambition is to establish itself as the "universal eternal government over individuals, churches, rulers, nations and the world." Nor is this idle vapor. For nearly three-quarters of a century its hierarchy has been ceaselessly laboring toward this end by all the arts known to religious proselyters or political schemes. Already it has secured a foothold for itself in almost all the United States and territories. It claims a present membership of 300,000, with an average yearly increase of nearly thirty per cent. It keeps 2,000 missionaries continually in the field. By these and other means, it has secured the balance of political power not only in Utah (where control is absolute), but in Idaho, Wyoming, Colorado, Nevada and the territories of New Mexico and Arizona. Besides the influence thus exerted over local politics, it is already in position to dictate the choice of two Senators and more numerous representatives, and two territorial delegates. Can any citizen, can any parent, contemplate that fact without emotion?

For the Mormon vote is preponderatingly also a polygamous vote. The Mormon church believes in polygamy as a theory, and practices it where it dares. Until an outraged public sentiment drove it to the moles and the bats, this family curse was flaunted in the faces of the whole American people. Since 1890 it has been officially suspended, though still defended as an article of religious belief. But though thus forced to secrecy its practise has never been actually abandoned, and since statehood was secured, it has been growing bolder and more undisguised. Its presence in Utah is indicated by over one thousand polygamous children. Within the last two years also, this hierarchy has cast disgrace upon our halls of Congress by sending thither, as their representative, an avowed polygamist. It is a growing evil. It threatens the family, and, through the family, everything which we as Americans hold sacred.

Such are the motives to the present petitions, praying for an amendment to the Constitution of the United States, which shall put it beyond the power of complacent legislators to repeal the disabling statute, and thus expose the country to the unchecked curse of polygamy.

Now is the time for action. Already Mormon influence in Idaho has proved sufficient to prevent the passage of anti-polygamy laws. It is now engaged in deadly opposition to the submission of the desired Amendment by Congress to the States.

This is the point then to be secured: First, through

the Senators and Representatives, to move for the passage of such an amendment by Congress; then by State Legislatures. By the victory thus gained, the way will be more open for the forces of moral suasion to carry forward their beneficent work.

Church News.

Northern California.

The Monday Ministers' Meeting was largely occupied with reports and impressions of the meeting of the General Association. Rev. W. H. Atkinson led in the conference, and was followed by most of the members present, all of whom agreed in judging it to have been one of the best, if not the very best, of all such gatherings. Rev. Horace W. Houlding, sometime pastor of the Park Congregational church, San Francisco, but more recently a missionary in China, was present, and spoke of his hopes and expectations in returning to his field. Mr. Houlding was driven from China by the Boxers last year, escaping only with life. He now returns with sixteen others to take up the work again. The party are to sail from Seattle.

San Francisco, First.—First church reports twelve accessions to its membership.

San Francisco Bethany.—Bethany reports five additions, four of them on confession.

The reports from the churches showed an unusually cheering state of things.

San Francisco, Pierce Street.—This church was gladdened by four additions to its membership, three of them on confession.

San Mateo.—The church received four to membership at its last communion. The trustees have leased the Geneva chapel to the Episcopal church for one year, with the option of purchase.

San Francisco, Fourth.—Gratifying progress, under the pastorate of Mr. Stevens, is reported by Superintendent Harrison. A congregation last Sunday of 150, as beside 25 a few months since.

Etna.—At communion last Sunday two united with the church. The pastor and his wife recently organized a club of the high school students. They will meet every two weeks during the school year.

Oakland, Market Street.—The Normal Training class has been organized with a membership of twenty-five at its first meeting, October 5th. The studies for the present will follow the lines of International Bible Study.

Eureka.—Rev. Griffith Griffiths had been expected as Associational preacher. A somewhat severe surgical operation, to which he has recently been subjected, deprived the Association of its anticipated pleasure in listening to him.

San Quentin.—Chaplain Drahms, who is wont to bring interesting items from his field, tells of a recent visit from a former convict who, during his imprisonment, entered upon a Christian life, and who, in his present life, has continued to bear consistent witness for the Master. His is but one case of several.

Oakland, Pilgrim.—Twelve additions, six of them on confession. Eight baptisms, three of them adults. Six persons have been accepted for membership at the next communion service. Others have expressed the desire to meet with the Church Committee. The Sunday-school

reached its maximum attendance during the present pastorate last Sunday. The department of Home Study has been fully organized, with thirty-one members, and more to follow.

Oakland, First.—Thirty-one new members were received at the communion service—seven on confession. The presence of a settled pastor at the Oak Chapel branch, in the person of Mr. A. W. Hare, has greatly strengthened this branch of the work. The reports presented at the Annual Meeting showed that the church raised and expended during the year \$25,618, \$13,200 of this being for benevolences. One hundred and thirty-nine new members were received during the past year. The church tendered a large reception to the pastor and Mrs. Brown on the fifth anniversary of their coming to this church. The Men's League held a debate on the question of trades unions, Andrew Furuseth and John P. Irish being the speakers.

Southern California.

Sierra Madre.—Rev. S. C. Kendall resigned his work as pastor of this church Sunday, September 29th. He removes to Long Beach to engage for the present in business in that place.

Los Angeles, Third.—This church recalls Rev. J. D. Habbick to its pastorate. He has been absent from it one year as pastor at Redondo Beach. He accepts the calls and begins this work the first Sabbath of October.

Pasadena, First.—This church observed Rally Day, Sunday, September 29th, with a special sermon by Pastor Lathe to his people on work for the coming year and with addresses, recitations and singing in the Sunday-school.

Los Angeles, Plymouth.—The "pastor's reception" at the parlors of this church, Thursday evening, September 26th, brought together a large number of persons. The rooms were beautifully decorated. The spirit of the evening was one of devotion to the pastor and great hopefulness for the future prosperity of the church.

Los Angeles, Central Avenue.—The evident need of more room, especially for its Sunday-school, which crowds the house, increases the interest of the congregation in the proposition to build a new house of worship. Plans have been secured from the church architect, L. B. Valk, for a house especially adapted to Sunday-school work, estimated to cost about \$5,000. At least \$2,000, not yet subscribed is needed to complete that sum.

The first meeting of the Los Angeles Congregational Union after vacation season was held at the First Congregational church, Monday, September 30th. Rev. Aquila Webb, now pastor of the First Presbyterian church of Los Angeles, but formerly Congregational pastor at Everett, Mass., delivered a thoughtful and earnest address urging the importance of revivals of spiritual religion in our churches, which was received with hearty sympathy by his hearers.

Los Angeles, First.—First church received eighteen to membership. The individual communion cups give entire satisfaction. Rev. Wm. Horace Day, junior pastor, conducts a normal class before the mid-week meeting and is to take charge of a similar class for Bible study for the Y. W. C. A. and the Y. M. C. A. At the close of a sermon on "Enduring hardness," Rev. Dr. Day, senior pastor, raised between four and five hundred dollars to meet some extra bills for street improvements.

Perris.—The pastor, Rev. George F. Mathes, is delivering a series of Sunday evening sermons on the following subjects: Theme, "The Antitheses of Character": I, "Lot, a Worldly Choice; and Moses, A Religious Choice"; II, "Balaam, a Religious Sentiment; Caleb, a Religious Principle"; III, "Samson, Endowments Wasted; Gideon, Endowments Consecrated"; IV, "Jephthah, the Superstitious Vow; Ruth, the Religious Vow"; V, "Saul, Promotion without Piety; David, Promotion with Piety"; VI, "Solomon, the Seeker of Wise Counsel; Rehoboam, the Despiser of Wise Counsel"; VII, "Jonah, Peril in the Midst of Security; Daniel, Security in the Midst of Peril."

Washington.

Spokane, Westminster church.—Twenty months ago, when Rev. George R. Wallace became pastor, this church was burdened with a floating debt of about \$5,000, which had existed for years. The pastor and trustees recently secured subscriptions, and last Sunday announced that the whole amount had been subscribed, and would be paid within two months. This leaves only \$8,000 (due the C. C. B. S.) on property that cost about \$50,000, which balance can easily be cared for. During the present pastorate the handsome stone church building has been re-decorated at a cost of \$600, and the income of the church has about doubled. Large congregations attend the morning and evening services, and new members have been received at every communion service during this pastorate. The church is absolutely united and faces a promising future with hope and enthusiasm. The ministers of the city unanimously selected Dr. Wallace to deliver the address at the memorial service on our late President's funeral day. The ministerial, patriotic and fraternal organizations attended the service in a body, thousands filled the large auditorium and other thousands were unable to gain admission. A few years ago this church owed \$27,000, and the life of the church was imperiled. The Trustees deserve great credit for their masterful efforts in managing the work assigned them.

Notes and Personals.

Rev. D. D. Hill was seriously injured a few days since by a fall from a high fruit ladder, and will probably be laid aside from work for several weeks. This hinders for a time his church work at Norwalk, where his able ministry has gathered increasing congregations.

Rev. C. B. Summer of Claremont has gone East as a delegate to the National Council. He expects to attend also the exercises of the two hundredth anniversary of Yale University, of which he is a graduate and the Annual Meeting of the A. B. C. F. M. As Secretary and Treasurer of Pomona College he will doubtless improve every favorable opportunity to promote its interests.

Died.

DICKIE.—At San Mateo, on October 7th, Anna, the beloved wife of George W. Dickie, aged 55 years and 25 days, mother of William, Aleck, George, Fred and Anna Dickie.

"Noble souls, through dust and heat
Rise from disaster and defeat
The stronger;
And, conscious still of the divine
Within them, lie on earth supine
No longer."

The Spirit of the Missionaries.

Rev. George C. Adams.

The American Board of Commissioners for Foreign Missions sent in all twelve companies of missionaries to the Hawaiian Islands, numbering one hundred and thirty-three individuals. The first party arrived in April, 1820, and the twelfth in 1848. They were picked men and women, sent to evangelize the people of the Islands. No one could foresee what has since occurred, that the native population would in this short time dwindle from 140,000 to about 29,000. Various influences have worked to bring this about. In the first place it seems impossible for the natives of those islands to endure the contact with civilization; take a native who has lived naked under a hot sun, and spent most of his time out of doors; clothe him, and teach him to live in a house, and he dies of consumption. Again, some things came to the islands for which the missionaries were not responsible; it has been their determined opposition to some of them that has earned for the missionaries the hatred of many who did not come there to do any one good; the liquor that the natives learned to drink carries them off at a great rate. These and other causes have united to make a new set of problems.

The original missionaries have nearly all gone on to their reward; it is well to inquire what legacy they have left to the islands. The first answer to this is that they have left untarnished names; it was to be expected, but therefore many have forgotten that they did it. They left children, who inherited their parents' powers of brain and heart. A man who wrestles with questions of infinity is liable to have some brain power to bequeath to posterity; these did, and the present generation of descendants of missionary fathers and mothers is as choice a set of people as can be found anywhere. The sons choose professions and trades for themselves, as the sons of any other parents would have done; the son of a minister is no more bound to be a minister than the son of a shoemaker is bound to be a shoemaker. These young men used their liberty, went into business according to their tastes or opportunities, and succeeded. If they had failed no one would ever have found any fault; because some of them made a great success some captious people have said mean things about the missionaries. Numbers of young men came to the islands, and found employment at which they succeeded, and had the good sense to marry missionaries' daughters; so that the families descended from the missionaries are a leading factor now; they have property, influence, power; what are they doing with them?

It would be difficult to find in any community an equal number of people of wealth and refinement, equally anxious to help carry the gospel to every part of the earth. Sons of missionaries are still doing the work their parents began; of those born in the islands it is well to mention Rev. O. P. Emerson, Corresponding Secretary of the Hawaiian Board of Missions; Rev. O. H. Gullick, in charge of the mission work for Japanese in the Islands; F. W. Damon, in charge of the Chinese work; Rev. S. E. Bishop, D.D., editor and instructor and authority on scientific subjects; and Hiram Bingham, Jr., D.D., whose undying crown is the entire Bible in the language of the Gilbert Islands; these and others have inherited the spirit of the missionaries and carry on their work. But even as great as these are the evidences among men of business. That gift of \$9,000 to the American Board a year ago was raised without trouble among a few; one gentleman went to those he thought would be interested, and only had to name the object of his

coming to receive checks of \$500 and \$1,000 apiece; and as he went up the gang-plank of the steamer after the banks had closed, and when exchange could not be procured, another gentleman rushed up and found fault because he had not come to him for a check of \$1,000. Any community is blest that has so great a number of such men. The Hawaiian Board raise from \$35,000 to \$40,000 a year, and the lion's share comes from the sons and daughters of missionaries. It is an unusual thing for a lady to come to the preacher and apologize for being always late at morning service, giving as the reason the fact that she taught in the mission her father planted, which came before the service. It is not a common thing to find a man of wealth loving to go and worship and work with all his power in a mission for the natives better than to worship in the great church with all its accessories, and planning to give largely to make the mission permanent; but these and many other instances show how completely the spirit of the fathers and mothers has taken possession of the sons and daughters.

Two of the few remaining of the old group of missionaries ought to be mentioned by name; Mrs. Taylor, a daughter of Rev. and Mrs. Asa Thurston, on her eightieth birthday, is still as vitally interested in all that relates to the kingdom of Christ as ever; her voice is heard in the prayer-meeting, and the influence of her life is felt by many. And "Mother Castle," past the fourscore years, in her lovely home in the Manoa Valley, well named Puuhonua, the "House of Refuge," finds her delight in helping on the good work with voice and means, and in sharing her home with those who appreciate its rest and spiritual atmosphere.

Central Union church is the home of many of those we have been describing; its house of worship, now all too small, is beautiful in design and well located. Its membership is rapidly increasing, being now about eight hundred. They are filled with the spirit of the Master, and are doing all they can to carry on the good work their fathers began. It is a well-organized church; its pastor, Rev. W. M. Kincaid, is universally respected and greatly beloved, and is filling well a most difficult position. The cash contributions of this church, modestly kept out of the church reports, must be in the neighborhood of \$40,000 or \$50,000 a year. Surely, here are evidences enough to satisfy the most critical that the spirit of the missionaries still lives, and will for generations to come.

A Loyal Boy Patriot.

A Confederate soldier in the Civil War saw a boy, wearing the uniform of the Union army, lying wounded in the hot sun. As the man looked pityingly at the boy the little fellow gained courage to make a request:

"Neighbor, won't you get me a drink? I'm very thirsty."

"Of course I will," said the man, and he brought the water.

Encouraged by this, the boy asked again: "Won't you get me taken to the hospital? I'm badly wounded."

The man said: "Well, now, my boy, if I get you taken care of, and you get well, so that you can go home again, will you come down here and fight me and my folks once more? How about that?"

It was a hard test for a wounded prisoner boy, but that boy stood the test. Looking his captor in the eye, he said, firmly, "That I would, my friend."

"I tell you," said the man, "I liked that pluck. I had that boy taken to the hospital, and good care taken of him."—American Boy.

Washington Letter.

By I. Learned.

During the past two weeks, agreeably to a plan arranged in the early summer, an attempt has been made to have a series of fellowship meetings with a number of churches within the bounds of the Tacoma Association, in the southwestern portion of the State, and along the Columbia river, as far as Klickitat county. A detailed schedule of the itinerary was prepared and sent to the several churches named therein, two or three weeks prior to the beginning of the trip. It was expected that several pastors would participate in the entire journey, but when the start was made in the 17th of September, conditions on the local fields prevented others than Rev. Edward T. Ford of the First church, Tacoma, from leaving home.

However, with Superintendents Scudder and Greene and Missionary Harry W. Young, the two churches of Aberdeen, that at South Bend, Long Beach, Cathlamet, Kalama, Washougal and White Salmon, were visited. The whole party were not able to keep together all the time and after the third point had been visited, Pastor Ford was obliged to return home for the following Sabbath.

At Aberdeen, where our church has been co-operating with the Presbyterian in the support of Rev. H. D. Crawford as pastor, it was learned that this very agreeable compact would be discontinued on October 1st, the pastor having already resigned the Presbyterian pastorate, to take effect at that time. This church has been pushing the matter of the liquidation of its Building Society loan, and the \$500 to be paid this year is already in the hands of the church Treasurer, to be forwarded in a few days. Of the remaining \$400 to be paid next year, one hundred is already subscribed. When this purpose is accomplished this church will make a strenuous endeavor to come to self-support.

South Bend was found to be much attached to its pastor, Rev. O. B. Whitmore, and was seeking to retain him during the coming year. The notice of this meeting with the church had somehow been overlooked, and the arrival of the visitors came somewhat unexpected. As good an audience was gathered, however, as could have been expected on a few hours notice, and was addressed by the four traveling friends, seeking each to express the fellowship of the church of the local and State Associations.

At Long Beach, which has been without a pastor for more than a year, it was found that the official to whom the notice of our coming was sent, had temporarily removed from the place and none of the members of the church had learned of it. One of them was hunted up from whom existing local conditions were learned, and a conference was held as to arrangements for the future. No public services could therefore be held and our party planned immediately for a forward movement to their next appointment.

Friday found our company cut in two, so that only Superintendents Scudder and Greene could be at Cathlamet, where we were joined by Pastor Wm. E. Young of Kalama. Rev. Wm. A. Arnold gave us a most cordial reception, and had all things in readiness for the expected four, and regretted the unexpected reduction in the number.

Notwithstanding the downpour, which reminded us that we were very near that point on the Coast where rain falls so easily and abundantly, a goodly number had assembled and expressed great pleasure in the presence of this committee, who were, with them in behalf of the Tacoma Association.

Saturday, the 21st, found the party of two pushing on up the Columbia and through the Cascade Lock, to extend the same fellowship to the little church at White Salmon, where, joined again by Missionary Young of the C. S. S. & P. S., we all assisted the church in the dedication of its reconstructed and enlarged meeting-house. Superintendent Scudder preached in the afternoon and Missionary Young in the evening. Supt. Greene has given much time and frequent Sabbath service to this reorganized enterprise during the past eighteen months, and it is hoped that now a pastor can speedily be found who, taking this church, shall be able to serve also some neighboring communities.

On the 23d, retracing partially our steps, the church at Washougal was visited, where, on the landing of the steamer at the wharf, we were met by the officers and escorted to the church, where a conference was immediately held. In the evening a considerable congregation was addressed. The pastor here, Rev. J. M. Priess, was found to be absent in Iowa on his vacation, but a letter expressed his satisfaction for the visit to his church and his regret that he could not be present on the occasion.

Following down the river a few miles, Kalama was reached, where were extended the usual hospitalities, by Pastor Young and Rev. C. W. Bushnell. Addresses to those present at the evening meeting were made by the pastor, ex-pastor and the visitors. Here our itinerary in behalf of the local association ended.

It was a journey which would gladly have been prolonged to each of the other churches associated with these, but the limits of time and duties elsewhere prevented. It is expected that the remaining churches will be reached in the near future. At each point visited it was urged upon our church that they plan to continue this expression of fellowship in sending their delegates to the next meetings of both the State Association at North Yakima, October 8-10th, and to their local association in Tacoma in November.

On September 25th and 26th the six churches of Walla Walla county, held a fellowship meeting with "The Church of The Carpenter," near Prescott, at which five were present, by pastor and delegates. Sermons were preached by Revs. Austin Rice of Walla Walla First church, Samuel Greene and W. W. Scudder, Jr., of Seattle. Addresses were given and discussions were participated in during the two days' session. The frequent meetings of this kind in this county have been productive of most excellent results, and the growing work has come to demand another pastor, who it is hoped can be found in the near future.

Seattle, Sept. 28th.

Inland Empire Letter.

By Iorwerth.

The Westminster church, Spokane, rejoices in the fact that the floating debt of \$4,000, which has been a source of embarrassment for some years has been wiped out. This is due to the energetic efforts of Rev. G. R. Wallace, D.D., whose two years' pastorate has been eminently successful. When Dr. Wallace accepted the pastorate there was a floating debt of \$5,000, but now the church property, costing about \$47,000 is entirely free from debt, except the amount due the Congregational Church Building Society. The church has been strengthened in every department during Dr. Wallace's ministry. The Second church, Spokane, is also doing excellent work, under the ministry of Rev. C. S. Gale. The new Spokane Pilgrim church building is in process of erec-

tion, and will be one of the best for practical uses in the city when completed. The pastor, Rev. T. W. Walters, and family are occupying one of the most modern parsonages in the country.

Rev. J. C. MacGinnes has accepted a call to Cheney and has begun work. This is one of the most important fields in the Inland Empire, and we bespeak to Mr. MacGinnes a fruitful ministry. The work at Mullan, under the ministry of Rev. Edmund Owens, is making excellent progress. The congregations tax the capacity of the hall. The Ladies' Aid Society and Christian Endeavor Society are in good condition and doing excellent work. A church site has been donated by Mr. Greenough, one of the owners of the Morning Mines, plans for a building 26 x 42 have been adopted and the contract will be given in the near future. This church has among its members some especially earnest and efficient Christian workers. The program of the thirteenth annual meeting of the State Association is out. It is to meet at North Yakima, the 8th, 9th and 10th. The meeting promises to be a feast of good things.

WANTED.—Pastors with the eloquence of a Beecher, fiery zeal of a Savonarola, piety of a Payson, consecration and pluck of a Paton, at Big Bend and Pendleton. Salary, \$600.

Magazines.

The October number of the Missionary Review is overflowing with scholarly and up-to-date articles on missions. Of high value and suggestiveness is the editorial on "Some Home Problems of Foreign Missions." Dr. Edward Riggs writes on "Christian Forces at Work in the Turkish Empire." The decline of Islamism is shown in another article.

The Review of Reviews for October has among special features an interesting account of President McKinley's last days; an article concerning President Roosevelt and the full text of his Minneapolis speech. The Methodist Ecumenical Conference in London and the Episcopal Convention in this city are considered. A sketch of the late Signor Crispi is of special interest and value.

St. Nicholas for October contains the concluding paper by Cleveland Moffitt on "Careers of Danger and Daring." The locomotive engineer's experiences are graphically portrayed. Among the serials beginning is one on "The Life of Alfred the Great." The departments so welcome to all young readers are interesting and complete, as usual.

The Century for October has a timely article on "The Men of New Japan"—a most enlightening and interesting contribution! Under "A Grave Crisis in American History," is a full account of the formation and action of the body that decided the Hayes-Tilden election. A paper on "The Practice of Law in New York," descriptive and anecdotal, is one of the leading features. There are several stories by noted writers.

The dear Lord's best interpreters
Are humble human souls;
The gospel of a life
Is more than books or scrolls.

From scheme and creed the light goes out,
The saintly fact survives:
The blessed Master none can doubt
Revealed in holy lives.

Our Boys and Girls.

Too Little and Too Big.

Today I asked by mamma if I could whittle,
Yes, I did.
"Oh, no, my little girlie," said she, "you're too little,"
So she did.
But Tom stepped so hard right on my toe,
I cried, I did.
She said, "Oh, you're too big a girl to cry out so,"
That's what she did.
Why can't I cry if I am little?
Or, if I'm big, why can't I whittle?

—School Record.

Annie Graham.

Very tiny and pale the little girl looked as she stood before these three grave and dignified gentlemen. She had been ushered into the Rev. Dr. Gordon's study, where he was holding counsel with two of his deacons, and now, upon inquiry into the nature of her errand, a little shyly preferred the request to be allowed to become a member of his church.

"You are quite too young to join the church," said one of the deacons, "you had better run home and let us talk to your mother."

She showed no sign of running, however, as her wistful gaze traveled from one face to another of the three gentlemen sitting in their comfortable chairs. She only drew a little step nearer to Dr. Gordon. He arose, and with the gentle courtesy that ever marked him, placed her in a small chair close beside himself.

"Now, my child, tell me your name, and where you live?"

"Annie Graham, sir, and I live in K— street. I go to your Sunday-school."

"You do; and who is your teacher?"

"Miss B—. She is very good to me."

"And you want to join my church?"

The child's face glowed as she leaned eagerly towards him, clasping her hands, but all she said was, "Yes, sir."

"She cannot be more than six years old," said one of the deacons, disapprovingly.

Dr. Gordon said nothing, but quietly regarded the small, earnest face, now becoming a little downcast.

"I am ten years old; older than I look," she said,

"It is not usual for us to admit any one so young to membership," he said, thoughtfully. "We have never done so; but still—"

"It may make an undesirable precedent," remarked the other deacon.

The doctor did not seem to hear, as he asked, "You know what joining the church is, Annie?"

"Yes, sir"; and she answered a few questions that proved she comprehended the meaning of the step she wished to take. She had slipped off her chair, and now stood by Dr. Gordon's knee.

"You said last Sabbath, sir, that the lambs should be in the fold."

"I did," he answered. "It is surely not for us to keep them out. Go home now, my child, I will see your friends, and arrange to take you into membership very soon."

The cloud lifted from the child's face, and her expression, as she passed through the door he opened for her, was one of entire peace.

Inquiries made of Annie's Sabbath-school teacher proving satisfactory, she was received the following week, and except from occasional information received from Miss B—, her teacher, that she was doing well, Dr. Gordon heard of her as keeping well for about a year.

Then he was summoned to her funeral. It was one of June's hottest days, and as the doctor made his way along the narrow street in which Annie lived he wished for a moment that he had asked his assistant to come instead of himself, but as he neared the house, the crowd filled him with wonder; progress was hindered, and as perforce he paused a moment, his eye fell on a crippled lad, crying bitterly as he sat on a low doorstep.

"Do you know Annie Graham, my lad?" he asked.

"Know her, is it, sir? Never a week passed but what she came twice or thrice with a picture or book, mayhap an apple for me, and its own' to her, an' no clargy at all, that I'll ever follow her blessed footsteps to heaven. She'd read me from her own Bible, whiniver she came, an' now she's gone, there'll be none at all to help me, for mother's dead, an' dad's drunk, an' the sunshine's gone from Mike's sky with Annie, sir."

A burst of sobs choked the boy. Dr. Gordon passed on, after promising him a visit soon, making his way through the crowd of tear-stained, sorrowful faces. The doctor came to a stop again in the narrow passage way of the little house. A woman stood beside him, drying her fast-falling tears, while a wee child hid his face in her skirts and wept.

"Was Annie a relative of yours?" asked the doctor.

"No, sir; but the blessed child was at our house constantly, and when Bob here was sick she nursed and tended him, and her hymns quiet him, when nothing else seemed to do. It was just the same with all the neighbors. What she's been to us no one but the Lord will ever know, and now she lies there."

Recognized at last, Dr. Gordon was led to the room where the child lay at rest, looking almost younger than when he had seen her in his study a year ago. An old woman was crying by the coffin.

"I never thought she'd go afore I did. She used to run in regular to read and sing to me every evening, an' it was her talk an' prayers that made a Christian of me. You could a'most go to Heaven on one of her prayers."

"Mother, mother, come home," said a young man, putting his arm around her to lead her away. "You'll see her again."

"I know, I know," she said, "she'd wait for me at the gate," she sobbed, as she followed him; "but I miss her sore now."

A silence fell on those assembled, and, marvelling at such testimony, Dr. Gordon proceeded with the service, feeling as if there was little more he could say of one whose deeds thus spoke of her. Loving hands had laid flowers all around the child who had led them. One young girl had placed a dandelion in the small waxen fingers, and now stood abandoned to grief beside the still form that bore the impress of absolute purity.

The service over, again and again was the coffin lid waved back by some one longing for one more look, and they seemed as if they could not let her go.

The next day a good-looking man came to Dr. Gordon's house and was admitted to his study.

"I am Annie's uncle, sir," he said simply. "She never rested till she made me promise to join the church, and I've come."

Dr. Gordon sat in the twilight after his visitor had left. The summer breeze blew in through the windows, and his thoughts turned backward and dwelt on what his little parishioner had done.

Truly a marvelous record for one year. Jesus well said, "Their angels do ever behold the face of my Father which is in heaven."—From Chapman's *Life and Work of Moody*.

The Home.

The Oldest Christian Hymn.

[From the third book of Clement of Alexandria, said to be the earliest known hymn of the Primitive Christian Church.—Reformed Church Messenger.]

Shepherd of tender youth,
Guiding in love and truth,
Through devious ways:
Christ our triumphant King,
Join we thy name to sing,
And our dear children bring,
Shouting thy praise!

Most high and holy Lord,
Glorious, revealing Word,
Healer of strife:
Thou didst thyself abase,
That from sin's deep disgrace
Thou mightest save our race,
Giving us life.

Thou art our great High Priest;
Thou has prepared the feast
Of holy love:
In all our sin and pain
None call on thee in vain;
Help thou dost not disdain,
Help from above.

Ever be near our side,
Allwise and mighty Guide,
Our Staff and Song.
Jesus, thou Christ of God,
Taught by thy living Word,
Lead us where thou hast trod,
Make our faith strong.

Thus now, and till we die,
Sound we thy praises high,
And joyful sing
With all the holy throng
Who to thy Church belong,
Join we to swell the song
To Christ our King!

Value of True Character.

A jeweler in a Western town recently found a precious treasure in a peculiar place. His home coffee-mill was broken, and he took it apart to find what was the trouble. He discovered that it had been wrecked by the action of a stone of some sort that had even cut its way into the metal of the grinders. He took the stone to his jewelry store, and, putting it under a microscope, discovered that it was a large diamond of the blue tint variety, and worth about \$200. It is thought that the diamond got mixed up with the coffee when the grain was screened in South Africa, where the coffee was raised. The diamond was about the size of a coffee grain, and had the same dull color.

What a striking illustration of reality over sham and pretense! The diamond was plain and unpretentious, but being a diamond, wherever it was found, no matter how humble the circumstances or associations, it was a precious treasure. So true character will ever come to its own in the end. It may be neglected and forgotten for a while, but genuine manhood and womanhood, however humble their associations, will make themselves felt, and God will honor them in his own good time.—L. A. Banks.

"De Dead dat Die in de Lord."

A devout colored preacher, whose heart was aglow with missionary zeal, gave notice to his congregation one Sunday morning that in the evening a missionary collection would be taken, and he urged his brethren to be liberal in their gifts. A selfish, well-to-do man in

the congregation said to him before the service:

"Yer gwine to kill dis church if yer goes on sayin,' 'Give, give,' all de time! No church can stan' dat sort of thing."

After the sermon, which was a stirring one, the minister said to the people:

"Brother Jones told me I was gwine to kill dis church if I kep' a askin' yer to give; but, my brethren, churches doesn't die dat way. Ef anybody knows of a church dat died 'cause it's been givin' too much to de Lord, I'll be very much obliged ef my brother will tell me where dat church is, for I'se gwine to visit it, and I'll climb on de walls of dat church, under de light of de moon, and cry, 'Blessed are de dead dat die in de Lord!'"

Both Got What They Prayed For.

The last time I interviewed General Howard it was on the subject of answers to prayer, and I thought I had him. In his famous fight with Stonewall Jackson the Union forces were defeated, so I inquired of General Howard:

"You prayed before that battle?"

"Yes," he answered.

"And Jackson was a praying man. He prayed also?"

"Yes," he assented.

"Then how was it he gained the victory? Did that mean that the Union cause was wrong?"

Very gently the good old General replied: "Both our prayers were answered. Jackson prayed for immediate victory and I for the ultimate triumph of our cause. We both got what we prayed for."—Independent.

The Kind of Religion We Want.

We want religion that softens the step and turns the voice to melody and fills the eye with sunshine, and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, considerate to friends; a religion that goes into the family and keeps the wife from fretting when the husband tracks the newly-washed floor with his boots, and makes the husband mindful of the scraper and the door-mat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them; cares for the servants, besides paying them promptly; projects the honeymoon into the harvest moon, and makes the happy home like the Eastern fig-tree, bearing on its bosom at once the tender blossom and the glory of the ripening fruit. We want a religion that shall interpose between the ruts and gullies and rocks of the highway and the sensitive souls that are traveling over them.—Helpful Thoughts.

Until you have learned to control your thoughts you will never be able to live a godly and righteous life. As a man thinketh in his heart, so is he, and it is because the thoughts that we entertain in the hostility of the soul are such worthless and vain ones that our words and acts often bring so heavy disgrace on the name we love. Well might the wise man say, "Keep thy heart above all keeping, for out of it are the issues of life." When the heart is right, the ear and the eye and the mouth and the foot will necessarily obey its promptings; but when the heart is wrong, filled with tides of ink, like the cuttlefish, it will develop itself in the impurity to which it gives vents.*** If you habitually permit evil things to have their right of way through you, or lodging within you, remember that, in God's sight, you are held equally guilty with those that indulge in evil acts, because you are withheld, not by your fear of him, but by your desire to maintain your position among men.—Rev. F. B. Meyer.



Light Biscuit
Delicious Cake
Dainty Pastries
Fine Puddings
Flaky Crusts

CULLINGS.

Victor Hugo's literary style is said to have suffered from the publication of his love-letters. If the damage is confined to his literary style he may consider himself well off. Charles Dickens is soon to be subjected to the same ordeal. The spirit

of inquiry is great. It leaves nothing uninvestigated. We think such a taste—such a lack of good taste—marks an erotic condition of the public mind. The lovesick sentimentalists should give the imagination a chance and not publish everything.

Out of about 14,000 benefices in the church more than 7,000 are worth less than \$750 a year and nearly all of them are decreasing in value. About 1,500 benefices are worth only \$500 a year, and less than \$250 annually is the return from 300 livings which have been recently described as more nearly "starvings" to the unfortunates who are assigned to them. In the diocese of Petersburg there are sixty-one livings that are worth no more than \$225 a year, and this is not yet the worst, as there are in Newcastle benefices that are valued at only \$125 a year.—Correspondence of Boston Transcript.

Reports of tragic experiments with the "mosquito theory" of the transmission of yellow fever are received from Cuba. A patient with well-marked symptoms of yellow fever was taken to Havana, and eleven mosquitoes placed in a suitable cage and allowed free access to the patient's arm. The mosquitoes were then removed and the disease germs given time to devel-

ope. Volunteer subjects submitted their arms to these fever-laden insects, and out of eight persons inoculated, according to last reports, two died, two will probably die, three have well developed cases of fever and one escaped. Medical science is an important branch of human knowledge, but it does require a human slaughter pen for its field of investigation. If human life must be tampered with, restrict experimentation to condemned criminals.

A snowfall and bitterly cold weather were announced in England August 27th. This is unusually early for winter to put in an appearance in the British Isles, and was felt all the more severely as it followed close on the heels of an excessively hot spell. Californians never cease to be thankful that they live in a land where the extremes of heat and cold are rarely felt. We cordially invite our afflicted British brethren to come over and make their home in this abode of the blessed. We have plenty of sunshine and to spare; every prospect pleases and every man may smile. True, we have snow in California, but only in the higher altitudes and to diversify the landscape. Shasta, Wilson, Lyall and other snow-capped peaks are simply bits of Nature's bric-a-brac thrown in the Californian background for scenic embellishment. We don't live in these places; we only keep them for ornamentation. Come and see us, Easterners and Britishers, and spend a little while in physical comfort.—Cal. Chris Advocate.

The recent expose of a bogus institution in Jersey City, N. J., which offered a medical diploma and degree for ten dollars, has been followed by a similar expose of a "diploma factory" in Chicago which makes a specialty of "conferring" the degree of Doctor of Divinity. The "New York Sun" prints an interview with one of the clerical victims of the Chicago institution who is reported as saying: "A great many others about here [in New Jersey] got the degree of D.D. just as I did. I think there have been nearly a dozen." The "New York Christian Advocate" says editorially: "This whole business is a disgrace to every person who applies for a degree or stirs up his friends to get him one, or who will buy one of any concern previously reputable or disreputable. We have for some time refused to publish the degrees conferred by various institutions which have been awarding them to persons notoriously incompetent. In our own church we have depended upon the University Senate as a sort of guaranty of the standing of the institutions of which we have no personal knowledge."

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The lost child, who presently finds his way home in the policeman's protecting arms, is hugged to his mother's heart with a new joy. But the mother's heart is empty as her arms when her children are lost for life. How many a woman goes through such an experience, appealing in vain for help to local doctors, who confess that they are "puzzled" to understand the cause of the trouble.



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